בס"ד

MA'AMARIM OF THE REBBE

VOLUME TWO

TRANSLATED AND ANNOTATED BY

HESCHEL GREENBERG

INTRODUCTION

With G-d's help I am publishing the second collection of translations of Chassidic discourses (*"Ma'amarim"*) of the Rebbe. All of these were published individually for special occasions.

While some of the discourses were actually edited by the Rebbe for accuracy, in which he added footnotes and other material, there are others that are based on recordings or/and the memories of listeners and their understanding of the Rebbe's words. We cannot vouch for the total accuracy of these transcriptions. Obviously, in the process of translation there might be additional areas of inaccuracy.

Nevertheless, it is hoped that the main themes and intention of the Rebbe has been preserved in these transcriptions and in the translation.

In addition to the references (in the discourses the Rebbe himself added and those not edited by the Rebbe) I have supplied some explanatory notes to help clarify some of the abstruse concepts in the text. These explanations are mere suggestions, and I

would appreciate feedback that would enhance the understanding of the text.

It is my fervent hope that the study of the Rebbe's teachings, particularly, his *Ma'amarim*, which constitute the fountains of the Ba'al Shem Tov's teachings, will lead us to the revelation of Moshiach and the imminent Redemption, when we will again hear the Rebbe delivering his wellsprings of Torah.

Heschel Greenberg

2 Iyar, 5777

Buffalo, New York

בס"ד

AZ YASHIR, 5730

MA'AMAR-DISCOURSE OF REBBE

SHABBOS PARSHAS BESHALLACH. SHABBOS SHIRAH, 17 SHEVAT, 5730

Translated and Annotated by

Heschel Greenberg

INTRODUCTION

With praise to the A-lmighty, I am presenting a translation of one of the Rebbe's Chassidic discourses, as I enter my 70th year on the 13th of Shevat, and in honor of the birthdays of several of my children and grandchildren occurring at this time of the year.

This Ma'amar was said by the Rebbe on Shabbos, Parshas Beshallach, the 17th of Shevat, 5730 (1970) and transcribed from the memory of the Chassidim.

The references cited in the footnotes were supplied by the publishers of these discourses "*Lahak*" (and were reproduced here in the translation. However, all explanatory footnotes were added by the translator to help clarify some of the concepts in the *Ma'amar*. These comments are my humble attempt at making some of the arcane concepts somewhat more accessible to the average reader. I cannot vouch for their accuracy.

As mentioned, I am publishing this translation on the occasion of the birthdays of my children and grandchildren that are clustered together at the end of *Teves* and throughout the month of Shevat:

The birthday of my granddaughter Channah חנה בת חי' שרה תחי' (28th of *Teves*), my son Nochum נחום בן לאה שיחי' (2nd *of Shevat*), my granddaughter Miriam מרים בת רבקה שיינא תחי', (5th of *Shevat*), my daughter Chaya Sarah חי' שרה בת לאה תחי' (11th of *Shevat*)) my birthday ישראל העשיל בן בילא מלכה (13th *of Shevat*), and my son Levi Yitzchak לוי יצחק בן לאה שיחי' (22nd *of Shevat*), my daughter-in-law Bracha Leah ברכה לאה תחי' בת אסתר מרים מלכה ע"ה (26th *of Shevat*).

It is my fervent prayer that the study of this *Ma'amar* will bring blessing to all of the above for a year of success, materially and spiritually, long life, good health, *Chassideshe Nachas* from children etc., and, most importantly, it should hasten the time of the true and complete Redemption by our righteous Moshiach! מלכנו משיחנו, תיכף ומי"ד ממ"ש. אכי"ר

Heschel Greenberg
10th Shevat, 5777

Buffalo, New York

B"H

MA'AMAR, AZ YASHIR 5730

SHABBOS PARSHAS BESHALLACH. SHABBOS SHIRAH, 17 SHEVAT, 5730

Then sang Moses and the Children of Israel[1] this song...[2]

The song of the sea [*Shiras Hayam*] was sung after the splitting of the Red Sea [*Krias Yam Suf*] as a response to the incredible nature of this event.

The Torah uses the term *yashir;*[3] in the singular tense in its description of the song of Moses and the children of Israel. This was intended to indicate that they [Moses and the children of Israel] were equal; on one level.[4]

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[1] The precise translation is actually in the future tense, "shall sing," as will be noted shortly.

[2] *Beshallach* 15:1.

[3] See *Shemos Rabbah* 23:9.

[4] See also beginning and end of Ma'amar *Az Yashir* 5677 and other sources.

The rationale for this[5] is that song is an expression of joy and joy breaks through all boundaries.[6] Thus, all the parameters, boundaries and all that which differentiated between Moses and Israel were removed so that, in effect, they were on the same level.

We have to understand why *Krias Yam Suf* was so great and phenomenal an event?[7]

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[5] The question the Rebbe is addressing here is: how can we say that Moses and the Jewish people were equal? Moses was the greatest person to have ever lived, the closest to G-d etc.! How can the lowly members of the community who crossed the sea with Moses be on the same level? The answer is that joy reveals an inner dimension of the Jew, relative to which we are all equal. Perhaps, it means that through joy we can reveal the spark of Moses every Jew possesses, as stated in Tanya (Chapter 42). However, see the Rebbe's explanation near the end of this discourse that at the time of *Krias Yam Suf* a level of G-dliness was revealed, relative to which they were all equal.

[6] This concept is explained in *Sefer HaMa'amarim* 5657, end of p. 223ff.

[7] The question here seems to be: Why was this song in particular so powerful that it could unite all of Israel

This question is even more pronounced considering the fact that they really did not actually cross from one side of the sea to the other side. Rather they emerged from the same side that they entered (according to the *Tosphos* commentary[8]). We are therefore compelled to say that there was an inner, spiritual side to the splitting of the sea.

We must now understand what is the spiritual side of the splitting of the sea?[9]

We also have to understand a Talmudic expression [concerning things[10] that are] "as difficult [for G-d] as *Krias Yam Suf*."[11] At first glance, it is

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with Moses? The explanation that song and joy are equalizers does not suffice because in no other joyous experience do we find that level of unity. It must have been the spiritual energy of the *Krias Yam Suf* that enhanced the state of joy. The Rebbe provides the answer near the end of this discourse.

[8] *Erachin* 15a.

[9] See *Torah Or* 62b.

[10] For example, the Talmud refers to matching a husband and wife is "as difficult as *Krias Yam Suf*."

[11] *Pesachim* 118a. *Sotah* 2a. See there for cross references.

incomprehensible to suggest that *Krias Yam Suf* was difficult for G-d![12]

We also have to understand the meaning of the verses' continuation, according to Onkelos' translation: "[I shall sing to G-d] for He is exalted above the arrogant [exalted]."

This description of G-d "Who is exalted above the arrogant" can be more appropriately applied to the Exodus of the Jewish people from Egypt, in general. Notwithstanding Pharaoh's arrogance and possessing the power of an absolute dictator,[13] G-d demonstrated His exaltedness over the arrogant by crushing the *Kelipah*[14] of Pharaoh which facilitated the ensuing Exodus.

What is the specific connection between G-d's "exaltedness over the arrogant" with *Krias Yam Suf*? G-d had many options available and He could have

[12] See *Sefer HaMa'amarim* 5654, p. 133ff.

[13] *Mechilta, Beshallach* 14:5. *Zohar* II 6a.

[14] The word *Kelipah* simply meanss a shell or husk. It is the Kabbalists way of describing evil as a cover of the good.

demonstrated His exaltedness over the arrogant in other ways.

We also have to understand our Sages'[15] comment on the words, "Then Moses sang.." that in fact, it does not say, "*shar*-sang," in the past tense, but rather *yashir*-he will sing, in the future tense. This is a reference to the Resurrection of the Dead.[16]

We must understand the connection between the song they sang at *Krias Yam Suf* and the Resurrection of the Dead? Why would the Resurrection be hinted at the time of *Krias Yam Suf*?

II

The explanation of the above requires an introductory discussion (as is mentioned in *Torah Or*[17] and *Or Hatorah*[18] at the beginning of their discourses on this verse) as to why the soul

[15] S*anhedrin* 91b, cited by *Rashi* ad loc.

[16] When Moses and the Jewish people of that time will come back to life and will sing the Tenth Song.

[17] P. 64d.

[18] P. 515ff.

descended into this physical world (which is characterized as a formidable decline, "from a high roof to a low pit."[19]).

The well-known explanation is that the descent of the soul is for the purpose of its ultimate ascent-elevation.

This, however, needs to be clarified. What kind of elevation can the soul experience by descending below?

Moreover, this elevation of the soul is to take it to a place that is even higher than the place from which it descended![20] How could that be?

[To understand the difficulty in fathoming how the soul can be so elevated, we must first comprehend the incredible lofty nature of the soul's heavenly origin:]

The soul's point of departure is from a place about which it is stated, "the soul that you place into me is

[19] This expression paraphrases the Talmudic expression in *Chagigah* 5b.

[20] Not only will the soul ultimately return to its original spiritual state; it will even climb higher.

pure."[21] Now this refers to the soul as it is prepared to enter into a specific body, as it says, "into **me**." And it is also stated that G-d "placed" it in me." The term placing implies that it does not come through effort as a form of payment as in a business transaction (a process that is referred to as *Cana'an*- a merchant as explained in several places[22]). Rather, it is something that is given to us as a gift, and consistent with a gift it is given liberally, (we are given more than what we deserve and have earned[23]), and more than anyone could have anticipated.[24]

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[21] In preliminary morning blessing, *Elokai Neshama*

[22] See *Torah Or* 26c.

[23] *Bava Basra* 53a. 65a. 71a (and commentary of *Rashbam*). *Rambam, Hilchos Mechirah* 25:4. *Hilchos Zechiah Umatanah* 11:22.

[24] The literal translation of the Talmudic expression is: "One who gives [a gift] gives with a good eye." This suggests that if there is any doubt as to what the giver of the gift had in mind, we assume that he meant to give more rather than less because the giving of a gift is done graciously and liberally; in contrast with a sale, which, according to some opinions, one does not reluctantly.

The concept of a gift from G-d is known as "an initiative[25] from Above, [*Isarusa d'l'eilah*]" which even surpasses an initiative from above that results from an initiative from below, because that Divine initiative is commensurate with our finite efforts. Human endeavor cannot reach this level [of an initiative from Above that comes as a gift.][26]

From all of the above it can be seen that the soul's status before its descent below is of a sublime level. Nevertheless, by descending below, the soul will be

[25] A *Zoharic* expression; lit. "*Isarusa d'leilah*-An arousal from Above."

[26] There are different ways that G-d bestows His light upon us. Generally, they are divided into two categories: Even before we act, G-d, in His infinite kindness, generates His light to us. G-d also responds to, and reciprocates, our efforts. The difference between the two is that the response to our actions is, by definition, a reaction to our finite actions, and is therefore limited to and commensurate with them. The more we do the more we get. However, the initiative that precedes our action comes from a "place" where our actions do not rate; it transcends our parameters and is therefore unlimited.

elevated to an even higher perch than it was prior to its descent.

We must understand, what is meant by the elevation of the soul to a higher plain than the soul's initial state of "purity," and how can this elevation be achieved?

The explanation of this matter is that when the soul descends below it is elevated to the state of *Ba'al Teshuvah.*

When the soul is above it is in the state of *Tzadik,* for, as was mentioned, "the soul that you placed within me is pure." This level corresponds to the world of *Atzilus*-Emanation,[27] the world of which it is said, "...no evil can dwell with You;"[28] a world where the whole concept of sin is non-existent, etc.[29]

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[27] *Siddur HaArizal. Likkutei Torah, R;ei* 27a.

[28] *Tehillim* 5:5. See *Likkutei Torah, Bamidbar* 3c. et al.

[29] The world of *Atzilus* is also known as the world of Divine unity because it is nothing more or less than a reflection of the Divine. All of its attributes are unified with its Source. It is therefore considered to be pure in the sense that it has no independent streak, which can ultimately become the source of evil.

This is what our Sages meant when they stated: "With whom did He consult [when He created the world]? With the souls of the *Tzadikkim*."[30] This means that when G-d created the world He consulted with the souls as they stood above, when they are referred to as *Tzadikkim*.

By contrast, when the soul descends down below it is able to experience a new dimension; the experience of Teshuvah, and it thereby attains the status of a *Ba'al Teshuvah* [Master of Return].

Concerning this new direction of the soul it says, "...and the spirit returns to **G-d** Who gave it."[31] This wording suggests that the soul returns and is elevated to the level of "G-d [*Elokim*] Who gave it," referring to G-d, Who is infinitely higher than the level of the placement of the soul, which is the world of *Atzilus.*[32] At that level, the soul is connected to a defined form and differentiation

[30] See (with slight variations) *Rus Rabbah* 2:3

[31] *Koheles* 12:7. See *Likkutei Torah, Ha'azinu* 72a.

[32] G-d transcends the world of *Atzilus,* where the soul is situated before, and in preparation for, its descent.

from other levels.[33] This is what is meant by the words "You have placed it into me." It also represents the soul's connection to a body etc.

(It is self-understood that this level of the soul is not the level in which all souls "are equal; they **all** have one father."[34] [35])

[33] One can use the metaphor to stem cells which can be divided into three stages. There are differentiated cells with distinct characteristics. This is analogous to the soul as it inhabits the body. Then there are stem cells which are **ready** to be differentiated. This is analogous to the soul at the point of departure in the world of *Atzilus* which is known as the world of unity. However, because it is characterized as a "world," it represents the source of and therefore the connection to the process of differentiation. Then you have the stem cells before they are even ready to be differentiated. This would be analogous to the state of the soul as it is connected to G-d before He readies it for its eventual descent. .

[34] See *Tanya,* Chapter 32.

[35] There, the Alter Rebbe explains the essence of Jewish unity which leads to unconditional love of every Jew. That level where there is no difference between souls is the soul's status before it is in the world of *Atzilus*. (See "Lessons in Tanya, ad loc. Note 2.)

By contrast, the level of G-d [*Elokim*] is incomparably higher [than the level from which the soul is ready to descend below]. The gap is so great that it requires a process of *tzimtzum*-contraction, analogous to the "first *tzimtzum.*" Before the first *tzimtzum*, Infinite Light filled all of the "place" that was eventually to become the "vacuum," and there was therefore no room for the worlds to exist,[36] not even the world of *Atzilus*. The *Tzimtzum* facilitated the transition from G-d's level [*Elokim*] to the point where the soul can be placed.[37]

[36] See *Etz Chaim, Sha'ar* 1 (*Drush Igulim v'yosher*, 2).

[37] The Arizal there resolves the question as to how a multifarious, finite world can emerge from a unified, indivisible and infinite G-d and develops the idea of *tzimtzum*. The first step in allowing for existence is G-d's withdrawal from the "space" that He inhabits exclusively to create a vacuum into which He generates a streak of light that becomes the basis for all worlds and levels of existence.

The Rebbe's point here is that the same process of *tzimtzum* was necessary in order for the soul to go from its point of origin in G-d to the point at which it is ready to be placed into a physical body.

This then is the great achievement for the soul when it descends into a body. Only then can the soul attain the revolutionarily new experience of Teshuvah, which elevates it to a level that transcends the world of *Atzilus*; the point of the soul's placement ("the soul that You have placed within me"). It is elevated to the level of "**G-d** who placed it [which transcends the world of Atzilus]."[38]

III

To better understand why the soul can only achieve this elevation by descending below and entering into a body we must preface a discussion about the

[38] A soul acquires an individual identity when it descends into the world of Atzilus. When the soul descends into this world and becomes a *Ba'al Teshuvah* it not only returns to its original point of departure, but rises to the level that transcends its source. In other words, the differentiated soul now overcomes the Tzimtzum that it had to undergo to assume an identity. Now the differentiated soul with its individual identity enjoys the sublimity of the pre-Tzimtzum trans-Atzilus state.

general difference between Torah [study] and Tefilah [prayer].[39] [40]

There seems to be a contradiction as to which is higher?

In some sources it states that Torah is higher than prayer as it says, "Torah study equals all of them,"[41] which includes *Iyun Tefilah* mentioned earlier in the Mishnah.[42]

[39] For the following discussion of the difference between Torah and Tefilah, see *Sefer HaMa'amarim* 5680, end of p. 250ff.

[40] In the Rebbe's talk that followed this Ma'amar the Rebbe referred to a discourse of the Rebbe Rashab that was said on Parshas Beshallach 50 years ago as the basis of this discourse. See also *Or HaTorah, Beshallach* p. 651ff.

[41] *Pe'ah* 1:1. Cited in our daily morning preliminary prayers.

[42] Torah study is equal to all of the Mitzvos including in depth prayer. This implies that Torah study is the greatest thing we can do and even surpasses prayer. See also *Shabbos* 10a.

On the other hand, there are places that suggest that Tefilah is greater than Torah. The Talmud declares, "If only a person would pray all day long!"[43] This implies that that there is an aspect of prayer that surpasses that of Torah to the extent that our Sages say, if only we could engage in **prayer** all day long!" It says prayer, not study Torah all day long.[44]

And even before this aspiration [of praying all day] is realized, the Mishnah stated (cited by the Alter Rebbe in His *Shulchan Aruch*, the Laws of Tefilah[45]) that the Early Chassidim" would tarry an hour and then pray etc.[46] The Talmud (cited by the Alter Rebbe in his Shulchan Aruch (the Laws of Torah Study[47]) adds, "because they were Chassidim (reflected by their devoting a total of nine hours daily for prayer, to the extent of becoming

[43] *Berachos* 21a.

[44] Moreover, if one were to pray all day long they would not be learning Torah. This proves that Tefilah overrides Torah study.

[45] 93:1.

[46] *Berachos* 30b.

[47] Chapter 4:6.

completely divorced from the physical reality etc.[48]) their Torah knowledge was guarded." [49] Now it is known that one who guards something must (obviously) be more powerful than the thing that is guarded.[50] [51] Indeed, there is a version of the foregoing statement in the Jerusalem Talmud[52] that reads: "Their Torah was **blessed** [not just guarded]."[53]

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[48] Shulchan Aruch, Admur Hazaken 93:5.

[49] Berachos 32b.

[50] See *Ma'amarei Admur Hazaken* 5571, end of p. 283ff. *Siddur im Dach* 133a.

[51] Hence, prayer, which guarded their Torah learning, must be higher and more powerful than Torah learning.

[52] *Berachos 5:1* – explained in *Likkutei Sichos* Volume 16. p. 375.

[53] The Babylonian Talmud's version is that their protracted praying did not cause them to lose any of their Torah knowledge; it was "guarded." However, according to the version of the Jerusalem Talmud their knowledge was actually "blessed;" enhanced and increased!

From the above it is evident that Tefilah enjoys a preeminent quality over Torah that protects and even blesses the Torah.

With regard to the comparative significance of Torah and Israel [the Jewish people] we find a similar apparent contradiction:

In some sources it asserts that Torah transcends Jewish souls. As our Sages state:

> "There are three connections that are bound to each other: [G-d, the Torah, and Israel] Israel is bound to the Torah and the Torah with the Holy One, Blessed is He."[54]

This means that only through Torah can a Jew be connected to G-d.[55] Our Sages also state that the phrase "the day of His wedding"[56] refers to the giving of the Torah. The Torah is referred to as the

[54] Zohar III, 73a.

[55] See *Sefer HaMa'amarim* 5700 p. 61. 68 et al.

[56] *Mishnah, Ta'anis*, end of Chapter 4.

bridegroom and the Jewish souls are compared to the bride.[57] Hence, Torah transcends Jewish souls.

On the other hand, we find that Jewish souls are higher than Torah. The Midrash states:

> "There are seven things[58] that preceded creation, Torah, Israel etc., but I don't know which [of those two] came first.[59] However, when the Torah says, 'Command the children of Israel,' 'Speak to the children of Israel,' we know that the souls of Israel preceded the Torah."[60]

[57] See *Likkutei Torah, Beracha* 93, end of side d ff.

[58] The number 7 is mentioned in *Torah Or, Megilas Esther* 122a. In our edition of *Bereishis Rabbah*: "Six things preceded." See *Pesachim* 54a. *Tanchuma, Naso* 11. Et al. *Pirush, Maharzav Ha'aruch* on *Bereishis Rabbah* ad loc. (Vilna edition, 5615).

[59] *Tanna dvei Eliyahu Rabbah* 14.

[60] *Bereishis Rabbah* 1:4. See *Likkutei Sichos, Volume 34 P. 22. ISefer Hasichos 5752, Volume 1 p. 116.*

IV

The explanation of this matter:[61]

Prayer is a process of elevation from the bottom up. This is reflected in [Jacob's dream, where he sees] "a ladder standing on the ground and reaching into the heavens,"[62] [which, according to the *Zohar,*[63] is a metaphor for prayer].

Now the word for "on the ground" in Hebrew is *artzah* with the added suffix *hei.* [rather than the more conventional "*al-ha'aretz*"][64] This implies that through the medium of prayer even those matters that are [spiritually] lower than the earth are elevated, to a level that is even higher than heaven.

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[61] To reconcile the conflicting statements about the relationship between Torah and Tefilah, and Torah and Isarael, the Rebbe wil demonstrate that the preeminence of both Tefilah and Israel is reflected through the prism of Torah. Torah is therefore a prerequisite to the realization of the preeminent role of Tefilah and Jewish souls.

[62] *VaYeitzei* 28:12..

[63] *Zohar* I 266b. III 306b

[64] *Sefer HaMa'am'arim Kuntreisim* Volume 2, 319a.

This is why it says "*hashamaimah*-to the heavens" also with the *hei* suffix, to indicate that it is higher than just heaven.[65] [66]

Now on the ladder of prayer there are four rungs.[67] Just as the souls descent into this world involves going through four levels, as it says, "the soul that you placed within me is pure, You created it,[68] You formed it and You blew it [into me]" paralleling the four worlds of *Aby"a*,[69] so too there are four rungs

[65] Ibid.

[66] Prayer takes a person from the lowest possible level of earthly existence and elevates him to the highest levels of heaven.

[67] *Tanchuma* – cited in *Moreh Nevuchim* 11:10. See *Megaleh Amukos, Ofen 196* (cited in *Yalkut Reuveini, Vayeitzei* ad loc. *Shaloh, Chelek Torah Shebiksav,* beginning of *Parshs Vayeitzei* (72ff.) *Likkutei Torah, Beshallach* 2b.

[68] See n. 21.

[69] See n. 27.

Aby"a is an acronym for the four spiritual worlds: *Atzilus* [Emanation], *Beriah* [Creation], *Yetizrah* [Formation] and *Asiyah* [Action or Completion].

in prayer which elevates the soul from below upward.[70]

These four rungs are represented by the four terms: "wind, earthquake, fire and a still sound:"[71] [72]

The section of prayer called *Pesukei d'zimra* is the level of "wind."

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[70] In Jacob's dream, he saw angels ascending the ladder. This represents the process of prayer where our prayers climb from rung to rung.

[71] *Melachim* 1, 19:11-12. See *Toras Chaim, Tetzaveh* 349a ff. *Sefer HaMa'arim* 5769 p. 138. See there for cross references.

[72] *Melachim* there states: "And behold the L-rd passed by, and a great and strong wind rent the mountains, and broke in pieces the rocks before the L-rd, but the L-rd was not in the wind; and after the wind an earthquake; but the L-rd was not in the earthquake; and after the earthquake a fire; but the L-rd was not in the fire, and after the fire a still small voice."

These four elements of: "wind, earthquake, fire and a still sound," are representative of the four levels or rungs of prayer, each taking the person to a higher G-dly consciousness.

The blessings of the Shema parallel the "earthquake," as we say in the blessing of the Shema, "And the *Ophanim*, and the holy *Chayos*,[73] with a mighty sound, etc.

The Shema signifies the "fire," which, in general terms is the concept of love, as we recite in the Shema, "And you shall love…"[74]

We then come to the *Shemoneh Esrei*, which is the "small silent sound." (As our Sages state, "One who raises his voice in prayer is one of those with minimal faith."[75] "It is there where the King appeared."[76]

[73] Various types of angels.

[74] *Vo'eschanan* 6:5.

[75] *Berachos* 24b. *Shulchan Aruch Admor Hazaken, Orach Chaim* 191:2.

[76] See *Zohar* III 223b *(Raya Mehemna).* Introduction to *Tikkunei Zohar* (3b),

G-d appears in the stillness of the *Shemoneh Esrei* prayer.

This explains the purpose of the descent of the soul below, for it experiences elevation through the four levels of Prayer.

However, in order for prayer to facilitate the elevation of the soul upward and elevate the earthly matters etc. it must be prefaced by Torah. Torah elicits light from above and the empowerment to experience elevation through prayer.

Torah's empowerment is related to its characterization as fire in the verse, "Is not My words like fire."[77] [The Talmud explains the analogy of Torah to fire by saying:] "Just as fire cannot contract impurity so too Torah cannot contract impurity."[78] This empowers even one who is, literally, ritually unclean[79] to experience elevation during prayer.

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[77] *Yirmiryahu* 23:29.

[78] *Berachos* 22a.

[79] The Rebbe mentioned the Talmudic statement: "Even the sinners of Israel are filled with Mitzvos as a pomegranate (End of *Chagigah*. See there for cross references.

This is the reason for the statement, "Israel is bound to the Torah and the Torah with the Holy One, Blessed is He."[80] Torah transcends Jewish souls, and even prayer, because Torah retains its overtly fiery state even when it is down below.[81]

Therefore, in order for one to experience elevation through prayer he must preface his prayer with Torah, which will empower his elevation, subsequently, through prayer.[82]

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[80] Cited earlier from the Zohar.

[81] Our souls, notwithstanding their loftier source, do undergo changes as they descend into a physical body. Similarly, prayer, inasmuch as it takes us from the bottom up, is anchored in the bottom. As a result, its intensity or lack thereof depends on our state of mind and readiness. Torah, by contrast, is the only Divine force that remains as fiery and G-dly in this world as it is in the higher worlds. Torah, therefore, has the power to energize our souls and our prayers.

[82] Torah is unique in that it does not change its essential "fiery" nature, despite the fact that it involves matters that are related to the physical world. Unlike our souls that undergo changes to facilitate its relationship with our physical bodies, and unlike prayer which expresses our feelings that are human and finite, Torah never loses

However, after one obtains the empowerment from Torah, one can then be elevated through prayer to a level that even surpasses that of Torah. Prayer enables one to reach the soul's source which is higher than the source of Torah. Indeed, the elevated state of the soul though prayer instills a higher measure of light into Torah, as will be explained below.[83]

V

To understand all of the above we must preface the exposition in Tanya[84] that the soul's descent below is not for its perfection, for "the soul does not need to be perfected... Its only reason for descending into this world... is to generate light and repair the body and the animal soul. It is truly analogous to the mystery of the exile of the *Shechinah*[85] whose

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its original Divine character. It is therefore capable of empowering our souls and our prayers.

[83] Chapter VI *ff.*

[84] Chapter 37 citing *Etz Chaim, Sha'ar* 26:1.

[85] Literally: the "Divine Presence." It is so called because it represents the Divine power to give birth to the lower worlds and dwell within them. As will be mentioned

purpose it is to refine the sparks [of holiness embedded in this physical world]…"

From the analogy of [the descent of the soul] to the exile of the *Shechinah* we can better understand the concept of the soul's descent below.

To explain the connection: The *Shechinah* refers to the Divine attribute of *Malchus*. It is also referred to as the *Matrunisa* [Queen] and *Eima tata'ah* [the lower attribute of the mother].[86] It is also identified as *Knesses Yisroel,* because it is the source of the souls of Israel.[87] From this we can understand that

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shortly, this aspect of the Divine is synonymous with the Divine attribute of *Malchus* (royalty) which is the "collector" of all the higher Divine energies and channels them into the lower worlds. This level is also referred to by the feminine name *Matrunisa*-[queen in Aramaic], or "the lower mother" because it is responsible for absorbing the Divine light and giving birth to the lower worlds. As will also be mentioned shortly, this level is also seen as the repository of all Jewish souls, and is therefore called *"Knesses Yisroel*-The Assembly of Israel*."*

[86] Tanya Chapter 52.

[87] See n. 85.

whatever applies to the exile of the *Shechinah* also applies to each individual soul.[88]

To further clarify this matter. The attribute of *Malchus* is called *Tefilah* as it says, "...but I am prayer."[89] [90] Torah, by contrast, is the attribute of *Tiferes*.[91] [92]

The appellation "lower" is to contrast it with the higher feminine attribute of *Binah* which is called the "higher level of mother."

[88] The individual soul is one part of the collective identity of souls and is therefore synonymous with the *Shechinah.*

[89] *Tehillim* 109:4. See *Zohar* III 49b. *Pri Etz Chaim,* introduction to *Sha'ar Hatefilah*. *Or HaTorah (Yahel Or), Tehillim* p. 249-250.

[90] King David personified the Divine attribute of *Malchus*. The fact that he identified himself with prayer to the extent that he says "I am prayer" proves that *Malchus* is also called *Tefilah*.

[91] See *Pardes, Sha'ar* 23 (*Sha'ar Erkei HaKinuyim*) Chapter 22-*Ma'areches HaTorah.*

[92] *Tiferes* [Beauty or harmony] is the center and "torso" of the six masculine Divine attributes. *Tiferes* is called beauty or harmony because it is a blend of the two

From this it follows that the difference between Torah and Tefilah parallels the difference between *Z"a*[93] and *Malchus.*

Now, both *Z"a* and *Malchus* are situated in the world of *Atzilus*.[94] However they are emanated in diverse ways. *Z"a* was emanated [from its Source] in a manner of closeness and attachment to its Source,

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primary emotional attributes of *Chesed* and *Gevurah*. Thus, the difference between Torah and Tefilah parallels the difference between the masculine Divine attributes, collectively known as *Z"a* (the "body" of which is *Tiferes,* see next note) and the feminine attribute of *Malchus*.

[93] *Z"a* is an acronym for the words "small visage." This is the Kabbalistic term used for the six Divine emotional attributes that represent the flow of G-dly energy into the feminine receptive Attribute of *Malchus. Malchus*, on its own, has no power, It must be "impregnated" by the masculine force of *Z"a*.

[94] These two Divine attributes can be found in all of the spiritual worlds and are even manifested, albeit, strongly tempered, in our G-dly and animal souls, and even in the physical world. However, the first appearance of these attributes is in the highest world of *Atzilus*. It is in that world that these attributes take shape and assume their individual characteristics.

(which is characterized as a "discernable attachment."[95]) The nature of *Z"a* therefore is to seek to rise and attach itself [to its Source]. This dynamic is known as the "cleaving of the effect with its cause."[96] And this desire for connection is overt.

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[95] There are two ways G-d's light can be emanated that are distinguished by the way they are attached to their Source. *Z"a*, feels its attachment to its source. Although distinct from its source, it vividly reflects its source and always feels attached to it. Conversely, the attachment of *Malchus* to its Source is not evident.

[96] "Cause and effect" is a process where a lower level is generated by, and therefore caused, by a higher level. For example: Intellect can give birth to an emotion. The emotion is the effect and the intellectual idea the cause. Thought is the cause and speech is the effect. A teacher is the cause of the knowledge of the student; hence the student would be the effect.

In the spiritual realms, particularly in the world of *Atzilus*, each level is the cause of the level beneath it. But, because the lower level realizes its cause/source it is naturally drawn to it; wanting to get closer and attach itself to it. As a result of this dynamic, the "effect" is not interested in projecting itself downward to the next level beneath it. For that to happen there is a need for each

Conversely, because the attachment is born out of an appreciation for its cause, its source - it knows in what, and why, it is being absorbed - this form of *bittul*-subordination is not absolute. The "effect" is in close proximity to its source.[97]

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spiritual level to be "forced" down against its nature by the vessels that contain and channel the light.

The ultimate "vessel" which possesses the opposite "extroverted" dynamic is the attribute of *Malchus* which sees itself not as a spiritual level seeking its own enhancement by attaching itself to a higher level. Rather it recognizes its Divine "mission" to project the energy downward to allow for a lower world.

[97] Whenever a lower spiritual level wants to get closer to a higher level there is a paradoxical dynamic that occurs. On the one hand, it wishes to attach and, subordinate itself to and incorporate itself within that which is higher; its very source.

On the other hand, this desire for attachment is based on its own status and sophistication. If it would not appreciate the superior value of the source it would not want to get closer to it. Hence the degree of subordination or self-abnegation is relative. In Chassidic parlance this is called *bittul hayesh*, where the ego is suppressed, but its existence is not nullified.

The attribute of *Malchus*, by contrast, was emanated to be distant and separated from its Source. (Its attachment to its source is "undiscernible".[98]) It is therefore[99] referred to as "black light" because in terms of its [relative] radiance it is in a blackened and darkened state, where there is categorically no revealed light.[100]

However, precisely because [Malchus, obscures the Light from the Source] it develops a thirst and intense yearning to rise above. This is expressed in the verse, "So that my soul might sing to You and not be stilled..."[101] The Zohar explains: "The lower

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There is, however, a more powerful form of *bittul*-self-abnegation known as *bitul b'metzius,* which is total and absolute effacement, in which the entire existence is nullified. The incorporation into the higher entity is absolute and nothing is left. As the Rebbe will explain this is the nature of the *bittul* of the attribute of *Malchus*., in contradistinction to the *bittul* of *Z'a*.

[98] See n. 95.

[99] *Zohar* III 51a. 83b. *Likkutei Torah, Shir HaSHirim* 5a.

[100] See *Sefer HaMa'amarim* 5679 p. 56. 5698 p. 109.

[101] *Tehillim* 30:13.

light calls out continuously to the upper light and does not remain still."[102]

From this it follows that it [*Malchus*] is in a state of total *bittul*-self-abnegation. This is particularly so considering the well-known fact that the source of *Malchus* is higher than the source of *Z"a,* as stated in *Etz Chaim*[103] that the source of *Malchus* is *Radl"a*;[104] an infinitely higher level (and it is to this level that it calls out continuously). [Because of this gap its *bittul* is absolute. The *bittul* of *Z"a*, by contrast, is not absolute because its source is in the

[102] See *Zohar* 11:140a. 1:178b. 77b. 86b.

[103] *Sha'ar* 13 *(Sha'ar Arich Anpin)* Chapter 2.

[104] *Radl"a* is an acronym for *Reisha d'lo Isyada*-the Head that is Not Known. Kabbalah teaches that beyond the four worlds there is another trans-worldly dimension called *Keser*-the Crown. In the Crow itself there are two levels' known as *Arich Anpin* and *Atik Yomin*. Within *Atik* itself, its innermost core is referred to as *Radla* because it represents G-d's unknowable essence. It is unknowable not only because of its profundity, but because it is utterly beyond the realm of knowledge.

world of *Atzilus*. *Z"a* is therefore within range of its source.[105]

Now just as the attribute of Malchus, which is called *Knesses Yisroel,* because it is the source of the souls of Israel, is in a state of distance and separation from its source, so too is it with the souls of Israel. Notwithstanding the fact that the souls are rooted in G-d's infinite essence, they are created to assume an independent existence.

The soul's relationship with G-d has thus been compared to the [paradoxical] relationship of a son to his father,[106] as it says, "You are children to G-d, your G-d."[107]

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[105] Both *Z"a* and its source inhabit the same world of *Atzilus,* and is therefore not overwhelmed by its source. This may be compared to a teacher whose knowledge is just incrementally above the knowledge of the student. The student's respect for the teacher will be a limited one. However, where the teacher is a master and is light years ahead of the student, the student's respect will rise to the level of total awe of the master.

[106] *Tanya* Chapter 2.

[107] *Devarim* 14:1.

On the one hand, the son derives from the father's brain. Indeed, the son[108] derives from the essence of his father's brain (for the entire essence of the father is present in the seminal fluid. This is based on the well-known distinction between the generation of seminal fluid and the generation of intellectual matter [both of which derive from the brain]. When one imparts knowledge it is only the external aspect of the person that is being transmitted. By contrast, when the seminal fluid is generated it involves an inner and essential transmission, as explained in several sources.[109] [110])

[108] The word son is used generically; it includes daughters as well.

[109] See *Likkutei Torah, Shir HaShirim* 39c ff. *Sefer HaMa'amarim* 5659 p. 3. See there for cross references.

[110] Both the seminal fluid and knowledge originate in the brain. Yet when one imparts knowledge to a student, the student does not get the essence of the intellect of the teacher. However, with the transmission of the reproductive fluid, the father's entire intellect can be transmitted to the son; the son's intellectual capacity can match or even supersede his father's, all forma one time transmission of the fluid which emanates from the father's brain. By contrast, a one time teaching imparted

Similarly, the souls of Israel derive from G-d's very essence.

On the other hand, the son assumes an identity that is independent of his father.

The same is true of the souls of Israel. [Notwithstanding their derivation from the innermost and essential aspect of the Divine] souls assume an independent character.[111]

This descent of the soul to become an independent entity separated from its source is for the purpose of its eventual elevation represented by its thirst and utter state of *bittul*. This is the idea of Teshuvah.

As long as the soul remains an independent existence, it requires a special boost of energy to enable it to rise above. This support comes from Torah whose source is *Z"a,* which was emanated in a fashion of closeness and attachment to its source in an openly manifest manner.

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by a teacher to a student will not create that potential in the student.

[111] See *Ma'amarei Admur Hazaken* 5572 p. 59ff.

This idea of closeness applies to Torah itself. Even as it descended into our world it retains its status as fire, which is not vulnerable to contamination. This phenomenon applies to Torah in a revealed manner even as it descended below.

Torah therefore possesses the unique quality that only through it can there be empowerment for elevation.

VI

However, once we have been empowered by Torah [to facilitate the elevation of the soul through prayer], the elevation experienced through Tefilah surpasses even that of Torah, for Tefilah is identical with Teshuvah.

The basis for this premise is the exposition in *Iggeres HaTeshuvah* (Chapter Ten) that *Tefilah* is *Teshuvah Ila'ah*-Upper level Teshuvah. And with respect to Teshuvah it says, ""...and the spirit returns to **G-d** Who gave it."[112] The return of the soul is to a place that is higher than the level where G-d places the soul (as explained above sec. 11). The return is to

[112] *Koheles* 12:7. See *Likkutei Torah, Ha'azinu* 72a.

its very source where it even transcends Torah, as was mentioned above, that "the souls of Israel precede Torah because the Torah itself says, 'Command the children of Israel, speak to the children of Israel.'"

Hence, although this notion of the preeminence of the souls of Israel has been revealed to us in the Torah, nevertheless, once the Torah revealed this reality, the souls of Israel are elevated beyond the level of Torah.[113]

[113] Without Torah we could never actualize and realize the preeminent level of our souls. Among Torah's many characteristics and functions it is designed to illuminate the realities that already exist but cannot be seen. Torah is therefore called light. From that vantage point, Torah transcends our souls because without Torah we could never realize the soul's greatness. However, once the Torah illuminates and exposes the reality of the soul's transcendence, the soul then occupies an even more exalted level, because at their source, souls of Israel are higher than Torah.

A similar pattern exists with regard to Teshuvah. It is Torah which reveals its quality[114] that it is actually higher than Torah.

We must now first explain the preeminence of Teshuvah which mirrors the elevation of the soul through its descent below, whereby the soul is elevated from its status as *Tzadik* to the state of becoming a *Ba'al Teshuvah*, as mentioned above Sec. 11).

Teshuvah can only occur in this world. In the higher spiritual worlds everything is in order; structured so that everything is in its proper place.[115] [116]

By contrast, within our physical world, prior to its refinement, everything is subject to change. Indeed, everything has the potential to be transformed from one extreme to another. This is the meaning of Teshuvah though which the intentional

[114] See *Hemshech* 5672, Volume 3 p. 1408.

[115] See *Likkutei Torah, Pinchas* 75c. *Sefer HaMitzvos* of *Tzemach Tzedek* 142a *ff*. *Sefer HaMa'marim* 1 5635, Volume 2, p. 372*ff*.

[116] In the spiritual realms there is no need and therefore no room for change since everything is in proper order.

transgressions can be transformed (not only into unintentional ones but) also into merits. Not just virtual merits but actual merits.[117] [118]

The above, however, requires further clarification. What is the rationale for Teshuvah being possible exclusively in this world?[119]

The explanation is that only in this world is G-d's encompassing force [*Sovev*] is present. This is not just the level known as *Sovev kol Almin* [Surrounds or Encompasses all the worlds] for that level acknowledges some proximity to and relationship with the worlds it encompasses. Rather we are speaking of the true encompassing force that is

[117] *Yoma* 86b. *Tanya* Chapter 7.

[118] The Rebbe's assertion here is that not only do the transgressions accrue to our credit as if they were merits, they actually become merits. This premise is explained in Tanya that the transgression is what motivates the person to come closer to G-d and develop a powerful passion for Him. In effect, the transgression became a positive force that brings the person to a level that he could not have reached if he had not sinned.

[119] What is the underlying rationale for this world's potential for change?

utterly and completely beyond all worlds. It is a force that has no boundaries. And also this level is present exclusively in this world.

This can be understood in light of what was expounded on in earlier discourses (of the days of liberation of the 19th of Kislev[120]). Concerning the Bais Hamikdash, King Solomon declared: [But will G-d in very truth dwell on the earth?] Behold heaven and the heaven of heavens cannot contain You; even [how much less so] this house that I have built!"[121]

[This verse can be interpreted in the opposite manner.[122] King Solomon is expressing the notion that while] G-d's presence cannot be contained/expressed in the "heavens and the heaven

[120] *Toras Menachm* Volume 58 p. 301ff. 317ff. 393ff.

[121] *Melachim* I 8:27.

[122] The simple meaning of the verse is that King Solomon is incredulous. How can G-d be contained in a house that he built while he cannot even be contained in the most sublime of worlds? Chassidus, however, explains that King Solomon was actually exclaiming that while G-d cannot, a priori, find expression in the higher spiritual realms, He can and did find expression in this physical world, in the Bais Hamikdash.

of heavens" referring to the world of *Atzilus* and the infinite worlds that transcend *Atzilus*,. G-d can be expressed in this world that is alluded to in the word *af*-even. [The connection of the word "*af*-even" to this world can be found in the verse:] ["All that is called by My name, for My glory I created it, formed it, and] *af*-even made it."[123] The term *af* here is representative of the forces of this world that are the opposite of goodness and holiness; they too can be transformed through Teshuvah.[124] [125]

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[123] *Yeshayahu* 43:7.

[124] See *Likkutei Torah, Balak* 69d.

[125] King Solomon's suggestion that while the higher worlds cannot contain G-d's infinite level; this level can be reached in this world through the process of Teshuvah. Unlike the upper realms, this world is fluid, and has the capacity for total transformation. This is hinted in the word *af,* which has the connotation of the negative. King Solomon, when describing the power of the Bais Hamikdash and contrasting it with the heavenly spheres, uses the word *af* as a way of saying that the negatives can be transformed in the physical Bais Hamikdash, and not in the higher worlds. This is possible because we, unlike the upper spheres, have access to the ultimate trans-order Divine energy which

In general terms, the rationale for all of the above is that Teshuvah enables us to reach the level that transcends *Hishtalshelus*-the hierarchical order of worlds. This is referred to as the fifth level, as in the phrase "and the fifth is for Pharaoh,"[126] [127]referring [allegorically] to the level that transcends the four worlds of *Aby"a,*[128] [129]which correspond to the phrase

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allows for change and even transformation. From the vantage point of this level nothing is etched in stone.

[126] *Vayigash* 47:24.

[127] The name Pharaoh, the Egyptian tyrant, is also understood in Kabbalah to be a reference to the most sublime of Divine energies. The word Pharaoh is etymologically related to the word that means exposed. According to the Zohar, it is the level where all Divine lights are exposed. Moses therefore feared entering into Pharaoh's inner sanctum because of the spiritual power he possessed.

That the spiritual counterpart of Pharaoh alludes to the most transcendent level, the discourse cites Joseph's taxing the people, where he said that one fifth goes to Pharaoh. Allegorically, this means that Pharaoh represents the fifth most transcendental level.

[128] See *Ma'amarei Admur Hazaken* 5570 p. 92. *Or HaTorah Behar* p. 620. See also *Likkutei Torah,* end of *Parshas Pinchas. Shir HaShirim,* 24d.

[in the foregoing verse] "four shares shall go to you."

This is what our Sages meant when they said, "the place where masters of Teshuvah stand, even perfectly righteous people cannot stand there."[130]

When they refer to righteous people they were not just referring to the level of *Tzadik* as it is in this world. In this world, Tanya states,[131] that even the soul of a perfect *Tzadik* who serves G-d with awe and the love of delight; even so it is not totally nullified... but remains and independent entity that is in awe of and loves G-d; he is an entity that loves.[132] [133]

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[129] See above, n. 69.

[130] *Rambam, Hilchos Teshuvah,* Chapter 7:4.

[131] Chapter 35.

[132] See Addenda to *Torah Or* 114d ff.

[133] To love one must have an identity. Love, even at its highest level has a selfish component. The one whom we love makes us complete. It goes without saying that the *Ba'al Teshuvah* who shows total effacement and transformation is superior to the *Tzadik*.

Even the *Tzadik,* in his "standing" state,[134] an expression of total self-abnegation, cannot stand in the place that a *Ba'al Teshuvah* can stand because only through Teshuvah can one attain the level that is beyond *hishtalshelus*-the entire hierarchical system of worlds.

This is analogous to the Alter Rebbe's[135] proof that the ultimate objective of the creation of the entire hierarchy of worlds was not for the upper spiritual worlds, including the world of *Atzilu*s. The rationale for this assertion is that these worlds represent a decline from, and dimming of, G-d's light. Rather, the ultimate purpose is for this lowly physical world because only in this world can there be a dwelling place for G-d.

Similarly, with respect to *Teshuvah:*

A *Ba'al Teshuvah* is higher than the *Tzadik,* even in his state of "standing," which corresponds to the

[134] See also Discourse, s.v. *Shuvah Yisroel* 5743.

[135] *Tanya* Chapter 37.

world of *Atzilus.*[136] However, through Teshuvah (which can only occur when the soul enter the body in this world) the soul is elevated to a level that transcends the entire hierarchical system (which is higher than the souls position before it descended).

The above also explains why *Teshuvah* has the effect of enhancing our service of Torah and Mitzvos.[137]

This is consistent with the [Chassidic] interpretation of the saying of our Sages, "Teshuvah and good deeds."[138] The deeper meaning of this phrase is that

[136] In the world of *Atzilus* the souls stand in total *bittul* to G-d because of the overwhelming and unadulterated awareness of G-d's presence.

[137] Not only is *Teshuvah* a separate and superior aspect of serving G-d because it breaks out of the bounds of our world and of all of the worlds, it also can enhance the more conventional aspects of our Torah and Mitzvos observance. Normally, when we experience an unconventional force it takes us away from the conventional aspects of our lives. Yet, *Teshuvah* also has the salutary benefit that while it transcends our conventional structure it also enhances it.

[138] A ubiquitous expression in rabbinic literature.

through Teshuvah our Mitzvos acquire the status of "good" and "radiant."[139]

VII

Based on the above we can now understand the elevating power of prayer, which is synonymous with Teshuvah (as mentioned above sec. VI). Prayer too allows for the elevation even beyond that of Torah.

To clarify the matter:

The elevation on the four rungs ladder of prayer (for a ladder, according to Torah standards, requires

[139] This interpretation addresses a difficulty here. After one does Teshuvah it is obvious that he has performed Mitzvos. Second, why does it say good deeds and not Mitzvos? The answer is that Teshuvah takes the deeds that we already engage in and makes them "good." The definition of "good" here is that they are radiant. This is based on the Talmud's explanation (*Sotah* 12a) of the Torah's statement (*Shemos* 2:2) that when Moses was born "he was **good**." The Talmud explains that it means that the entire house was filled with light. Hence when a person does *Teshuvah* all of his deeds radiate.

four rungs[140]) correspond to the four levels of the soul's descent below: "It is pure, You created it, You formed it You blew it." Therefore, the elevation too goes through these four levels through Tefilah (as explained above, sec, IV).

Moreover, the elevation through these four levels propel us to be elevated to an even higher level; to the level of ["and the spirit returns to] G-d who gave it," which is even higher than the "small still voce" associated with the *Shemoneh Esrei* and "there comes the King."

(In some Kabbalistic and Chassidic sources[141] it ascribes this [fifth level] to the prayer of *Nefilas Apayim* that follows the *Shemoneh Esrei,* as in the prayer To You G-d I raise my soul."[142])

In general terms, the above can be divided into the categories of the "four portions"[143] which can be

[140] See *Bava Basra* 59a.

[141] See *Or HaTorah, Parshas R'ei* p. 694ff.

[142] *Tehilim* 25a.

[143] Mentioned above in the Biblical narrative of Joseph allowing the people to own four portions and the fifth that goes to Pharaoh.

internalized and thus divisible and the fifth level [to be explained below].

Now the four portions represent the four levels of the soul*: Nefesh, Ruach, Neshomo* and *Chaya.* Although the level of *Chaya* is an encompassing level, it is nevertheless an encompassing level that is connected to the internal levels. *Chaya* is generally associated with the attribute of *Chochma.* Although *Chochma* is a mere point, it is nevertheless referred to as the "beginning of *Hishtalshelus.*[144] Consequently, *Chaya* can also be characterized as an "internal" force, because of its relationship with the internal forces, which are divided [into different categories].

In general terms this level corresponds to the world of *Atzilus,* although it is beyond the parameters of time and space, which begins in the world of *Beriah.* By contrast, the world of *Atzilus* transcends time; it is "was, is and will be all as one."[145] For this reason

[144] See *Likkutei Torah, SHir HaShirim* 26d.

[145] See *Zohar* III:257b (*in Raya Mehemna*), *Pardes, Sha'ar* 1 (*Sha'ar Eser v'lo Teisha)* Chapter 9. *Tanya (Sha'ar Hayichud Vo'he'Emunah,* Chapter 7.

there is a *Parsa*-Curtain that separates *Beriah* from *Atzilus*,[146] that alters the nature of the light that extends into *By"a*, so that it is not the same as it is in *Atzilus*.[147]

Nevertheless, *Atzilus* is also subject to division etc.[148]

Above this level [of *Chaya, Chochma* and *Atzilus*] is the fifth level, which is the *Yechidah* (which derives from the word *yachid*-singular, unique) of the soul. This is the encompassing level that totally transcends the entire idea of division.

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[146] See *Etz Chaim, Sha'ar* 8 (*Sha'ar Drushei Nekudos)* Chapter 2. *Sha'ar* 42 (*Sha'ar Drushei Aby"a)* Chapter 13-14.

[147] See *Torah Or, Lech Lecha 12c ff.* Vayiera 14a *ff. and in other sources.*

[148] While *Atzilus* is above the limitations of the world of *Beriah* and certainly the lower worlds, it is divided into **Ten** *Sefiros*. And while these *Sefiros* have a more unobscured and unfiltered G-dly character than those of the lower worlds of *By"a*, there is still some measure of division and finitude in *Atzilus*.

This is consistent with the well-known difference between the terms *echad*-one and *yachid*-singular, unique.[149]

When we use the term *Echad* there is a need to negate the idea of multiplicity.[150] However, the term *Yachid* categorically dismisses any notion of division.

It is to this level that to which Tefilah, which is essentially a Teshuvah dynamic, transports us. With Tefilah we reach that level that is above the hierarchical order of *Hishtalshelus;* the level of *Yechidah* which is totally beyond the realm of multiplicity.

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[149] See *Torah Or, Vo'Eira* 55b. *Imrei Binah, Sha'ar Hakrias Shema Chapter* 8ff. *Sefer HaMItzvos* of *Tzemach Tzedek* 124a ff.

[150] One could say there is one apple, but it doesn't preclude the idea that there may be another apple. To use the number one and exclude another one must add the qualifying word "only: "There is **only** one apple. This suggests that oneness is not totally beyond the realm of multiplicity. There can be one item and a second item as well. When we say single, however, as in "I have a single apple," it automatically negates multiplicity.

Moreover, when one rises to the fifth level through Tefilah, one then introduces and instils that fifth level into Torah.

To explain:

Torah, as it descended from above contains four levels. The Midrash states,[151] "When G-d wished to transmit Torah to Israel, He repeated it to Himself four times before He transmitted it to Israel. As it is stated,[152] 'Then He saw it and recounted it; He prepared it and perfected it, and only afterward, 'He said to man.'"

Even the aspect of Torah which is the "gift of Torah," expressed in the words "And He **gave** it to Moses..." is included in these four levels of Torah, as our Sages state, "A hidden treasure..."[153]

There is, however, a higher level of Torah; the level that the souls of Israel contribute to Torah. This is

[151] *Shemos Rabbah* 40:1. See *Sefer HaMa'amarim* 5658, p. 93. *Toras Menachem*, Volume 22, p. 304ff. and other sources.

[152] *Iyov* 28:27.

[153] *Shabbos* 88b.

expressed by in the words of our Sages, "Whoever recites [words of Torah] studies [Mishnah] the Holy One, blessed is He recites and studies opposite him."[154] This implies that the inherently transcendent [*Kadosh*] level of G-d is extended and introduced [*Baruch*] below.[155]

This is the meaning of the statement that David would unify the supernal Torah with the Holy one

[154] See *Tanna D'vei Eliyahu Rabbah,* beginning of Chapter 18. *Yalkut Shimoni, Eicha* 1034.

[155] The way our Sages frequently referred to G-d is "The Holy One, Blessed is He." The word holy [*Kakdosh*], implies that He is above and beyond any description. The term blessed [*Baruch*] is related to a term that means "extended." Hence, this name, in this context of our Torah study, implies that through our learning we extend and instill G-d's unfathomable, fifth level, which transcends the four levels of Torah, into these four levels.

Blessed is He.[156] This is essentially what learning Torah for its own sake means—for Torah's sake.[157]

[How do we accomplish this?] The above is achieved through Tefilah, which is essentially the concept of Teshuvah.[158] After Torah study empowers our elevation through Tefilah, as explained above (Section 6) Tefilah elevates the person to an even

[156] See *Zohar* III 222b (*Rayah Mehemna*). *Likkutei Torah, Shlach* 47c and in other sources.

[157] Generally, the concept of learning Torah for its own sake has been understood in several ways. It means to study Torah not for any ulterior motives. Alternatively, Torah for its own sake implies that one learns Torah not just to know how to observe the Mitzvos, but for the sake of Torah itself. However, Chassidus explains that it means to contribute to the Torah itself by introducing G-d's transcendent level, with which our souls are connected, into Torah, thereby endowing Torah with a dimension that Torah, on its own—on all of its four levels—does not possess.

[158] As explained above, the ideal Tefilah involves elevating our souls to a place beyond its original point of departure into this world. This process of return is the translation and essence of Teshuvah.

higher level; a level that can even contribute to Torah.

This explains the juxtaposition of the words, "And you shall love G-d your G-d with all your heart, and with all your soul and with all your might," [159] with the words "and you shall speak of them,"[160] which refers to Torah study.[161] Once one goes through the process of elevation through Tefilah – "and you shall love..." – the souls of Israel elicit [the transcendent force] into Torah.

This is [another] meaning of the words *v'dibarta bam* [which means, literally, "and you shall speak of them], "you shall guide and channel them, as in the verse, "the nations will be guided [*Yadber*] under you."[162] It also includes the idea that it [the person's Tefilah] becomes the guide, ruler and exercises

[159] *Devarim* 6:5.

[160] Ibid. 6:7.

[161] See *Sifri* and *Rashi* ad loc. *Yoma* 19b and Rashi ad loc. *Shulchan Aruch, Admor Hazaken* 156:16. *Hilchos Talmud Torah* 3:2.

[162] *Tehillim* 47:4.

control over the Torah;[163] the Torah thus becomes his. This is the rationale for the law that a Torah scholar has the right to forgo his honor.[164] [165]

VIII

The "four portions" and the "fifth," discussed earlier, can be found even in the pre-*Hishtalshelus* realm, even before the *tzimtzum;* the level implied in the

[163] The Jew who experiences the elevation through Tefilah ultimately rises to a level that is higher than Torah; he therefore influences and even becomes the master of Torah.

[164] *Kiddushin* 32a-b.

[165] A king may to forgo his honor because it is not the king himself that the people are required to honor but his position. However, the Torah scholar acquires the Torah; it becomes his own, and one can relinquish one's own possessions.

In light of this discourse's explanation, the notion of ownership of Torah is deeper. Through Tefilah one contributes to and therefore becomes the guide and master of Torah.

words[166] "before the world was created, He and His name were one."[167]

Now, the pre-Tzimtzum light itself contains the light that was generated for the eventual revelation in the spiritual worlds. This is a level of manifested light. There is also a dimension of light that G-d "separated-reserved" for Himself and was not reserved for subsequent revelation in the worlds.

However, even this hidden dimension can still be characterized as light and is not at all synonymous with G-d's essence which cannot be characterized as light in any way.

The analogy from our soul is the difference between the essential faculties which are contained within the

[166] *Pirkey d"rebbi Eliezer* , Chapter 3.

[167] The phrase "before the world was created" is understood to mean before He even allowed for the emergence of the concept of a spiritual world, even in its most abstract form. This state is referred to as the pre-Tzimtzum state of the Divine; before He contracted Himself to allow for a "vacuum" into which G-d introduced the initial potential for the development of spiritual worlds

soul and the way the soul itself "bears-carries the faculties." The faculties as they are contained within the soul can be [in some measure] characterized as faculties in the sense that they have some relationship with the revealed faculties. They can even be characterized as having a connection to the physical and corporeal body.[168]

By contrast, when it said that the soul "bears-carries the faculties within itself," these faculties are truly not faculties in any real sense. [They are not independent, or even potential faculties; they exist only to the extent] that they represent the soul's state of perfection.[169]

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[168] While they are far more abstract they can serve at least as the potential for the revealed faculties.

[169] The soul is essentially non-descript because it represents ultimate perfection and completeness. To describe it in any way is to limit it and take away from its completeness. However, for something to be complete, paradoxically, it cannot lack anything either. Thus, the soul must be able to have subsumed within it every faculty while not having the limits and boundaries of these same faculties. This is what is meant that the soul "bears-carries the faculties;" meaning it has all the positive characteristics without any of its limitations. In

This parallels the Infinite *Or Ein Sof* that preceded the Tzimtzum, where the "light" is subsumed within His Essence, and which therefore defies characterization as light and revelation. Only because G-d's Essence is perfect, as it is stated, "You are the perfection of everything,"[170] He therefore

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that state, the faculties cannot be recognized even in their most abstract state. By contrast, the faculties that are contained within the soul are considered faculties, albeit abstract and as the potential of the conscious and overt faculties.

Another way of describing the difference between the soul that contains faculties within it and the soul bears faculties is to view the faculties as part of the soul or something the soul has within it. The faculties that are contained within the soul are not identical with the soul, similar to our most cherished possessions are not us, rather it's what we possess. By contrast, on the level where the soul bears faculties, the faculties are an inseparable part of the soul. If we could see the soul at that point we cannot see faculties, only soul.

[170] See Introduction to *Tikkunei Zohar* (17b).

"bears everything," within Himself, even the perfection of being finite.[171]

There is also the aspect of Light that is in a revealed state. This ranges from the level of Light that He separated for Himself, for it too relates to the subsequent state of revelation, to the light that follows the Tzimtzum.[172]

This explains why is it that concerning G-d's creation of light the Torah states, "and G-d said, 'Let there be light and there was light."[173] It does not say, "and it was so" as it does for the other

[171] Being infinite is also an imperfection because it lacks the power of limitation. Hence, G-d who is the ultimate perfection possesses the ability for limitation and finitude. This limitation, however, is merely an expression of G-d's perfect, not as a distinct reality.

[172] The light after the *Tzimtzum* is light in its ultimate state of revelation, which, in this context, means that it can relate to an "outside" existence, or, more accurately, it is responsible for an outside existence. The more the light undergoes *Tzimtzum,* the more revealed, or accessible, it becomes. The Rebbe will now show how the *Tzimtzum* affects the Light that reaches our world.

[173] *Bereishis* 1:3.

utterances. The Ba'al Shem Tov explains[174] that for light to emerge there had to be a *Tzimtzum* which is a form of "distress" to the world.[175] It therefore says, "and there was [*Vayehi*], which is an expression of pain, as our Sages state[176] that whenever the Torah employs the term *Vayehi* it is an expression of pain.[177]

All of the above relates only to the light in its revealed state. However, the Light that is truly incorporated within His Essence is in a state of utter concealment.

The distinction between the hidden and revealed light is analogous to what was discussed above

[174] See *Keser Shem Tov,* 247. *Or Torah* of the Maggid, end of sec, 2.

[175] The process of Tzimtzum withholds the potent Divine forces and leaves the world in a state of spiritual deficiency, lacking authenticity.

[176] *Megillah* 10b.

[177] Hence, the retranslation of the verse according to the Ba'al Shem Tov and the Maggid is: "And G-d said 'let there be light,' but through the distressful process of Tzimtzum a much different, severely restricted, form of light emerged."

concerning the difference between the four levels of the soul *NaRaNach*[178] and *Yechidah*. The former levels have descriptions and they are divided from one another [by virtue of their different forms]. This is because they are all levels of revelation [of, and extensions from, the soul's essence[179]]. *Yechidah,* by contrast, has absolutely no division because it is utterly hidden and parallels the Light that is incorporated within G-d's true Essence.

It is to this level that Teshuvah takes us. Thus, when the soul descends below to this world that is filled with *kelipos*[180] and *sitra achara,*[181] it is the ultimate manifestation of concealment. When a person engages in the process of Teshuvah and thereby transforms this state of concealment etc., one then

[178] Acronym for: *Nefesh, Ruach, Chaya* and *Yechidah;* the four levels of the soul.

[179] They represent the soul's ability to project itself outward, and by doing so they acquire different forms.

[180] Literally: Shells, The terminology used by Kabbalah for the forces of evil , which like shells, seek to conceal the G-dly truth in everything.

[181] Literally: "The Other Side," referring again to evil which has no substance, just the other side of holiness.

reaches the ultimate level of G-d's concealment; which is the light that is incorporated within G-d's true Essence.[182] This is the light that goes beyond the light that He separated-reserved for Himself. Indeed, one reaches the innermost aspect and essence of the *Ein Sof, Boruch Hu* (as explained in the Series of Discourses of the *Hilulo*[183]).

IX

This now explains the phenomenal nature of the Splitting of the Red Sea.

It is written, "He transformed the sea into dry land."[184] The term "sea" is a metaphor for that which is concealed, whereas dry land symbolizes that which is revealed. When the sea was split it

[182] By transforming the utterly concealed state of G-dliness of evil, one accesses the ultimate level of Divine concealment, the light incorporated with G-d's Essence.

[183] The discourses issued by the Previous Rebbe to be studied on the Tenth of Shevat, which turned out to be the Previous Rebbe's own passing. End of *Hemshech Basi L"gani,* 5710. *(Sefer HaMa'amarim* 5710, p. 154ff*).*

[184] *Tehillim* 66:6.

transformed the sea into dry land, that which is concealed into a state of revelation.

Moreover, the concealed state that was revealed was the ultimate, essential state of concealment that was revealed, as the Mitteler Rebbe[185] explains in his work, *Sha'ar Ho'Emunah.*[186]

And this is the meaning of [the description of G-d's exaltedness, in Onkelos' translation of the Song of the Sea]: "Who is exalted above the [arrogant] exalted.[187]" "Exalted" is a phenomenally exalted level, referring to the Light that G-d reserved for Himself.

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[185] Rabbi Dovber Schneuri, son and successor of the Alter Rebbe.

[186] Chapter 54ff (p. 96a ff.)

[187] In the beginning of this discourse the Rebbe asked what is the point of mentioning that G-d is exalted over the arrogant? It would have been more suited as a description of G-d's power over Pharaoh that was displayed earlier at the time of the Exodus itself. Why is it connected to the splitting of the sea in particular?

The Rebbe's answer here is that it is not referring to G-d's exaltedness over Pharaoh the arrogant one, but rather to G-d's exaltedness over the highest, most exalted, Divine light, even as it precedes the *Tzimtzum.*

That G-d is "exalted **above** the exalted" implies that even the Light, as it is incorporated within His Essence, came into a state of revelation.

This then is the meaning that the splitting of the sea was "difficult" (in the expression "as difficult as the Splitting of the Red Sea"). This is due to the *Tzimtzum.*[188]

At the time of the splitting of the sea, the Light which is inherently higher than revelation was revealed. Now [when this level is revealed] it is entirely beyond division. When discussing the relative level of *Sovev* [the encompassing transcendent force[189]] which still has some

[188] The Tzimtzum, as mentioned above, entails a "difficult" process because it limits and constricts. Moreover, the removal of the Tzimtzum that enabled the incredible transformation of that which is inherently concealed and incapable of being revealed into a state of complete revelation, is also characterized as "difficult" because it is a radical and revolutionary transformation!

[189] As discussed above, although this level transcends the worlds, but, the fact that it has to transcend the worlds implies that it has some, albeit distant relationship with the worlds, and thus by definition, allows for the concept of division, depending on its level of proximity

connection to the worlds, and it parallels the level of the soul called *Chaya,* there is room for division. From the vantage point of the true level of *Sovev,* which corresponds to the soul-level of *Yechidah,* there is absolutely no room for any division.

Thus, when this level was revealed at the time of the splitting of the sea, there were no differences between Moses and the children of Israel. This was so notwithstanding the huge gulf that ordinarily existed between Moses and the children of Israel. Concerning Moses it is written "for I have drawn him from the water."[190] [This has been interpreted spiritually to mean that] Moses transcended the Torah as it is connected to the attribute of *Tiferes.*[191]

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to the world. However, the true level of *Sovev* has absolutely no relationship with the worlds and, therefore, from its vantage point there is total equality.

[190] *Shemos* 2:10.

[191] As mentioned above, *Tiferes* is the body/core of the Divine emotional attributes, known as *Z"a.* Moses' soul transcended that level.

Moreover, Moses speech impediment—he was "heavy of mouth and heavy of speech"[192]—is attributed to the fact that he couldn't lower himself to express the Oral Torah ("heavy of mouth") or the Written Torah ("heavy of language") because he was on a loftier perch than them, as explained elsewhere.[193]

By contrast, the children of Israel, who are lower than the level of Israel itself,[194] derive from the attributes of *Netzach*[195] and below.[196]

Yet, notwithstanding the huge gulf between Moses and the children of Israel, the Torah equates them by using the singular form for the singing of Moses

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[192] *Shemos* 4:10.

[193] See *Sefer HaMa'amarim* 5627 p. 92ff. 5658 p. 85ff. *Sefer HaSichos* 5752, Volume 1 p. 285ff.

[194] On a spiritual level, the term "children" suggests inferiority to the parent level.

[195] The attribute of *Netzach* is lower than *Tiferes*-the level of Torah.

[196] See Rabbi Chaim Vital's *Ta'amei Hamitzvos,* beginning of *Parshas Ki SIsa. Meorei Or*, 2:52. *Hemshech 5672,* Volume 1, Chapter 170.

and the children of Israel. The explanation for this unity is that at the splitting of the sea, Moses was able to channel this level to all of the children of Israel.[197]

The foregoing also explains the statement of our Sages, "It doesn't say 'sang' but 'shall sing.' Herein is a hint, in the Torah, to the Resurrection of the Dead."[198]

[197] In another notation of this discourse, the following was added:

All of the above is in addition to Moses channeling the Torah, which is Moses' essential role, as it is stated (*Malachi* 3:22), "Remember the Torah of Moses my servant." (See *Shabbos* 89a. *Shemos Rabbah* 30:d, see there for cross references). Moses, nevertheless channeled this [the Torah] to all of the children of Israel, to the extent that "whoever recites or studies, the Holy One, Blessed is He recites and studios opposite him."

[198] See end of sec. 1.

The Resurrection of the Dead is conceptually the idea of Teshuvah, for "one who falls from his level is considered dead." [199] [200]

The emphasis that Resurrection is "in the Torah," suggests that the concept of Teshuvah is revealed through Torah, notwithstanding the fact that Teshuvah is higher than Torah, as indicated by our Sages who stated,[201] "They asked Torah [what can a person do when he sins. The Torah was unforgiving in its response, whereas] [T]hey asked the Holy One Blessed is He [the same question, and His answer was 'Do Teshuvah and he will be atoned for.']."

From this we see that from the vantage point of Torah there can be no Teshuvah. Only because they asked of the Holy One, Blessed is He, who transcends Torah, does Teshuvah help.

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[199] See *Zohar* III: 135B, cited in *Etz Chaim, Sha'ar* 9 *(Sha'ar Sheviras Hakeilim)* Chapter 2. *LIkkutei Torah, Chukas* 56d *ff* and in other sources.

[200] Thus "Resurrection of the Dead" implies the reversal of one's decline, which is the essence of Teshuvah

[201] See *Yerushalmi, Makkos* 2:6.

Nevertheless, the preeminence of Teshuvah over Torah is, itself, revealed through Torah. (This is analogous to what was discussed earlier (Sec. VI) that the preeminence of the souls of Israel over Torah itself was revealed through the Torah.)

Inherent in this assertion is the idea that Torah[202] provides the empowerment for Teshuvah.

Now, the Resurrection of the Dead (the ultimate reward, to be revealed primarily in the seventh millennium[203]) will occur in the future [period of Redemption]. At *Mattan Torah*-the Giving of the Torah we already experienced a sampling of the future revelation (as stated in Tanya[204]). Now since the Splitting of the Red Sea was a preparation for *Mattan Torah,* the phenomenon of *Techiyas*

[202] Torah albeit lower than Teshuvah is the medium through which Teshuvah is empowered.

[203] The Resurrection of the Dead is not just a miraculous physical phenomenon; it is a manifestation of G-d's Essence in our world.

[204] Chapter 36.

Hameisim is therefore hinted there.[205] The same is true about the revelation of G-dliness through the wonders and miracles performed by the *Tzadikim* of each and every generation,[206] as stated in *Sha'ar Hayichud Vo'ho'Emunah.*[207]

X

What has been said about the Splitting of the Red Sea at the time of the Exodus from Egypt, that the song was sung in the singular to indicate that each and every individual Jew saw G-dly revelation and declared, "This is my G-d and I will glorify Him,"[208] will occur again in the future.

[205] This explains why it refers to the song, in the future tense. It was intended to allude to the fact that the spiritual revelation then was a sample of the Divine revelation that will accompany the Resurrection of the Dead.

[206] The miracles performed by *Tzadikim* are a foretaste and sample of the revelation of the future.

[207] Chapter 5.

[208] *Shemos* 15:2.

Moreover, the future will experience wonders that are even considered wonders relative to the wonders of the Exodus,[209] as is stated,

> "As the days that you departed from the Land of Egypt, I will show them wonders."[210]

[That the future will be phenomenally greater than the past] is further underscored in the usage of the term "*zeh*-this," which is mentioned only once at *Krias Yam Suf*, whereas, in the future, the word *zeh* will be mentioned twice,[211] as is stated: "And it will be said in that day, behold **this** is our G-d, we have hoped for Him that He would save us,; **this** is the G-d that we hoped for,"[212] as discussed at the end of Tractate *Ta'anis.* [213]

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[209] See *Zohar* 1:261b. *Pri Etz Chaim, Sha'ar Chag HaMatzos* Chapter 7. *Or HaTorah-Nach* Volume 1, p. 487.

[210] *Micha* 7:15.

[211] See *Shemos Rabbah,* end of chapter 23.

[212] *Yeshayahu* 25:9.

[213] The word "*zeh*-this" implies clarity and revelation; something to which one can point. The fact that in the future it uses a double expression of *zeh* implies that the

And just as Moses was the one who channeled all of the spiritual energies at the splitting of the sea, so too it will be in the future; "Moses and Aaron will be with them," [214] even prior to the construction of the Bais Hamikdash.[215] This will precede the Redemption, as the Rambam rules,[216]

> "A King will arise from the House of David, steeped in Torah... compels all of Israel to go in its path and repairs the breaches in it and wages the wars of G-d... he will be successful

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future there will be an infinitely greater revelation than that which occurred at the time of the Splitting of the Red Sea.

It should be noted that double expressions suggest not just doubling but that the increase will keep on doubling,; i.e., exponential increase. See *Midrash Rabbah* on *Lech Lecha* where double expressions are related to the Final Redemption.

[214] See *Tosphos* commentary (S.v. *Echad*) on *Pesachim* 114b. See also *Yoma* 8b.

[215] These sources speak about Moses and Aaron returning to assist us in giving guidelines for the future construction of the Bais Hamikdash.

[216] *Hilchos Melachim* end of chapter 11.

> and he will build the Bais Hamikdash in its place and he will gather the scattered of Israel."[217]

[What applies to Moses and Aaron] also applies to the extension of Moses in every generation,[218] and [therefore] my sainted father-in-law, the Rebbe will come at their head, and will join us when we will go to greet the face of our righteous Moshiach, for a shepherd will never leave his sheep.[219]

All of this happen through our engagement in the study of Torah, acts of lovingkindness and praying with a congregation, through which, "it is as if you

[217] The citation from the Rambam is to prove that even before the Redemption occurs, which is when all the Jews are gathered, the Bais Hamikdash will be built. And since Moses and Aaron will return before the construction of e Bais Hamikdash, it will obviously happen before the complete Redemption.

[218] See *Tikkunei Zohar, Tikkun* 69 (112a. 114.a)

[219] See *Igros Kodesh, Admor MahaRrayatz,* Volume 1 p. 141.

have redeemed Me and My children from the nations of the world."[220]

Now, the above concerns the personal Redemption of each individual, which is "as if" he has redeemed Me" (the use of the letter "*chof*-as if" alludes to the level of *Keser*-Crown, for the word *Keser*[221] is the *gematria* of the word *esrim*-twenty.[222]) And from the personal Redemption we arrive at the general Redemption, "You have redeemed Me and My children," literally, through our righteous Moshiach, in our time, literally soon, with "eternal joy on their heads."[223]

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[220] *Berachos* 8a.

[221] See *Likkutei Torah, Shir HaShirim* 35c and in other sources.

[222] The word *Keser* begins with the letter *chof*, which is also the number 20. Furthermore, the word twenty in Hebrew, *Esrim*, has the same numerical value of *keser*. Thus, the use of the letter "*chof*" (to indicate that it is merely "as if" there is a process of Redemption, actually) implies that this Redemptive dynamic is connected to the transcendent level of *Keser.*

[223] *Yeshayahu* 35:10. 51:11.

ADDENDUM

Excerpt from Rebbe's *Sicha* [Talk] that Followed the Ma'amar

1

In the *Ma'amar* (based primarily of the *Ma'amar* of the Rebbe Rashab,[224] recited fifty years ago on the *Shabbos Parshas Beshallach*) it cited[225] the statement in *Iggeres HaTeshuvah* (Chapter 10) that Tefilah is *Teshuvah I'la'ah*-the upper level of Teshuvah.

This requires explanation:[226]

How could it be said that Tefilah is the upper level of Teshuvah, whereas in Kabbalah[227] and Chassidus it identifies Tefilah with the attribute of *Malchus*,

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[224] *Sefer HaMa'amarim* 5680 p. 249*ff.*

[225] Section VI*ff.*

[226] This discussion is also published in *Likkutei Bi'urim b'Sefer haTanya* (Korf), Volume 2, p. 209*ff.*

[227] Beginning of the introduction to *Pri Etz Chaim*

which is why [King David said[228]]: "and I am prayer."[229] Regarding Tefilah, it is also said,[230] "And I am in the midst of exile."[231]

[The question then is:] *Malchus* is identified with the level of *Teshuvah Ta'ta'ah*-Lower level of Teshuvah, as the Alter Rebbe explains in *Iggeres HaTeshuvah* itself[232] that the word Teshuvah is a composite of the words *Tashuv Hei*-[233] (the final *Hei* of the name *Havayeh*-the Tetragrammaton).

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[228] *Tehillim* 109:4.

[229] King David personified the Divine attribute of *Malchus*, and he identified himself as Tefilah.

[230] *Yechezkal* 1:1.

[231] Exile indicates a state of concealment which is represented by the level of *Malchus.*

[232] Beginning of Chapter 4.

[233] The restoration of the letter *Hei* to the other letters of G-d's name. When people sin they remove the final Hei from the other letters of G-d's name and "drag" it into their impurity. Teshuvah is the process where we return the *Hei* to its rightful place, and since there are two letters *Hei* in the Tetragrammaton, there are two levels of Teshuvah. The lower corresponds to *Malchus.*

There are two letters *Hei* in the Tetragrammaton, referring to two levels of Teshuvah. The lower level is the] return of the lower *Hei,* which is the lower level of Teshuvah, and the return of the higher *Hei* (which corresponds to the attribute of Binah – "The Mother[234] that crouches over her nest etc."[235]) corresponds to *Teshuvah I'la'ah*-the upper level of Teshuvah.

And since Tefilah is associated with *Malchus*, it would stand to reason that it represents the level of *Teshuvah Ta'Ta'ah,* the lower level of Teshuvah [contradicting the assertion in the *Ma'amar* (based on the Alter Rebbe's statement in *Iggeres HaTeshuvah*) that Tefilah is actually representative of the higher level of Teshuvah].

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[234] In Kabbalistic terminology, *Binah* is the Divine intellectual attribute which is responsible for the development of the emotional attributes (known as *Z"a*), which, in turn, are channeled into *Malchus*, the lowest of the Divine attributes. Hence, there is a big discrepancy between the identification of Tefilah with the upper level of Teshuvah (*Binah*) and the lower level of Teshuvah (*Malchus*)

[235] *Iggeres Hateshuvah*, beginning of chapter 9.

The truth is that there is no need to bring support from Kabbalah for the association of Tefilah with *Malchus*. The Alter Rebbe himself makes that very same claim in *Iggeres HaTeshuvah*, (at the end of Chapter 7) concerning the recitation of the bedtime Shema. There he explains the connection to the four letters of the name *Havaye*, and states: "Tefilah affects the letter *Hei*" – referring to the lower *Hei*, for the first [and higher level] *Hei* is connected to Tefillin.[236]

How then can we reconcile the above with the Alter Rebbe's statement that Tefilah is the higher level of Teshuvah?

II

The Alter Rebbe continues:

> Since Tefilah is the state of *Teshuvah I'la'ah*- the Upper level Teshuvah, it must be

[236] In the bedtime Shema there is a section that speaks of the sins that we may have committed that correspond and cause "damage" to the four letters of G-d's name, embedded within us. A sin that involves failure to observe Tefillin affects the first and higher Hei, whereas failure in prayer affects the final and lower Hei.

> preceded by *Teshuvah Ta'ta'ah*"-the Lower Level Teshuvah. This is what our Sages intended in the Mishnah,[237] "One embarks on prayer only with earnestness." Rashi explains, "submission." This is the state of Lower Level Teshuvah, which arouses Divine compassion, as noted above, and as the Gemara [Talmud] infers from the Biblical verse, "she was embittered.'[238] At the same time we must note the *Beraisa* there, Our Sages taught: 'One embarks on prayer only with joy…'"

There are several matters here that are in need of clarification:

Generally, when the Alter Rebbe quotes rabbinic statements he does not cite their source. Why then does he state that "This is what our Sages intended in the **Mishnah**?"

Lest we may think that it was an unintentional aberration, the Alter Rebbe repeats this pattern immediately afterwards: "As the **Gemara** infers from a **Biblical verse**." And lest one think it was done in

[237] *Berachos* 30b.

[238] *Shmuel* I 1:10.

passing, the Alter Rebbe continues to cite his source, "we must note the ***Beraisa*** there, Our Sages taught: 'One embarks on prayer only with joy…"

At first glance, this is utterly incomprehensible! Why does he have to stress that this is in the **Mishnah.**. inferred in the **Talmud**, from a **Biblical verse**, and taught in a ***Bereisa***?

While it is the Talmudic approach to ask "what is the scriptural basis for a law?" the Alter Rebbe does not normally cite his sources in *Iggeres HaTeshuvah*. Here is a notable exception. We must understand why?

And the essential question: It was established[239] that whatever the Alter Rebbe cites in *Iggeres HaTeshuvah* is directed exclusively to the concept of Teshuvah. It is therefore difficult to comprehend the relevance of the citation of the above sources to Teshuvah.

[239] See *Toras Menachem* Volume 54, p. 329, n. 60 and in the marginal note there.

III

The Alter Rebbe established, in the title page of the Tanya (the "Book of the Intermediates"), that it is dedicated to clarifying the verse, "For it is exceedingly near to you, in your mouth and in your heart, to do." "To explain how it is exceedingly near [to serve G-d with one's heart]. This objective of the Tanya applies to the third section of *Iggeres Haeshuvah* as well, since it is the third section of the Tanya.

It stands to reason that all that the Alter Rebbe explains, whether it is the love and awe of G-d (in the first section) or faith (in the second section) or the content of *Iggeres HaTeshuvah* are relevant to each and every person, for "the rank of the *Benonii*[240] is that attainable by every person."[241] [242] It

[240] *Tanya,* beginning of chapter 14.

[241] This includes *Tzadikim* as they incorporate the level of *Benonim.* See *Toras Menachem – Reshimas Hayoman* p. 462, See there for cross references.

[242] And the entire book was called by its author "*Sefer Shel Benonim*-The Book of the Intermediates," which explains how the trait of the *Benoni* is the ideal to which every Jew can strive, unlike the level of the *Tzadik* which

also stands to reason that it applies even in our generation, for the Torah is eternal.[243]

The same would apply to the subject matter of Chapter Ten of *Iggeres HaTeshuvah* that Tefilah is an upward movement of *Teshuvah I'la'ah*-Upper level Teshuvah. This is relevant to everyone.

Similarly, the level of *Teshuvah Ta'ta'ah*-Lower Level Teshuvah discussed here is relevant to each and every individual because each and every person possesses the name *Havaye* within. And the name *Havaye* contains both *Teshuvah I'la'ah* and *Teshuvah Ta'ta'ah*.[244] [245]

To forestall any thought that one who has already gone through all the levels of Teshuvah, expounded on by the Alter Rebbe in preceding chapters, (to the

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is essentially a gift from above, and is improbable for most to reach on their own.

[243] *Tanya,* beginning of Chapter 17 and in other sources.

[244] As stated in *Iggeres Hateshuvah*, chapter 4.

[245] As stated above, *Teshuvah I'la'ah* is about restoring the first letter *Hei* and *Teshuvah Ta'ta'ah* is about restoring the last letter *Hei* of the name *Havayeh.*

extent of [the person has reached the point of:] "after the cleansing spirit passes over and purifies them,"[246]) requires only *Teshuvah Ila'ah* and not *Teshuvah Ta'ta'ah*, the Alter Rebbe therefore explains that even one who is at the level where his Tefilah is on the plane of *Teshuvah I'la'ah* (surpassing others who are at the stage of Teshuvah *Ta'ta'ah*, whose prayer is therefore also on that plane and not on *Teshuvah I'la'ah*), he too needs to engage in a Teshuvah TaTa'ah preparation before Tefilah: "With earnestness," which Rashi explains means submission."

We can now reconcile the statement here that Tefilah is *Teshuvah I'la'ah*, with the identification of Tefilah with *Malchus (Teshuvah Ta'ta'ah*). Here we are discussing the situation where there has already been the elevation of *Malchus* and one has already attained the approach of *Teshuvah I'la'ah.*[247] However, for one who has not attained this level, Tefilah is a state of *Teshuvah Ta'ta'ah.*

[246] *Iggeres HaTeshuvah,* Chapter 8.

[247] Who, as stated, also needs to engage in Teshuvah Ta'Ta'ah before prayer.

IV

We now have to clarify why it is that one for whom Tefilah has reached the level of *Teshuvah I'la'ah* needs to preface his prayer with *Teshuvah Ta'ta'ah*?

One cannot say that this is analogous to the statement of the Alter Rebbe in the first part of Tanya[248] that "yet the essence of Teshuvah is in the heart, and the heart has a multitude of levels…". According to this statement it is possible that his Teshuvah is now inadequate.[249]

However, this answer is untenable, because here we are discussing one who is truly at the level of *Teshuvah I'la'ah.* This is confirmed by the reference of the Alter Rebbe[250] to the preeminence of the *Ba'al Teshuvah* over the perfect *Tzadik* (a level which even the perfect *Tzadikim* do not even have the

[248] Chapter 29.

[249] A person can express regret for a sin, but when he reflects on the improper behavior more deeply, he realizes that his remorse was not sufficient and the effects of the sin still intact.

[250] End of Chapter 8.

potential to reach). It is self-understood that we are discussing a person whose Teshuvah is adequate.

However, there is another point that the Alter Rebbe cites there:[251]

> Or, that it is desired to raise him to a more sublime level of Teshuvah, coming more deeply from the heart.

To accomplish this, the preceding Teshuvah does not suffice and there is a need for *Teshuvah Ta'ta'ah*.[252]

V

To underscore that even one whose prayer is on the *Teshuvah I'la'ah* level, still requires *Teshuvah Ta'ta'ah,* he therefore cites what our "Sages say in the **Mishnah**..."

[251] Chapter 29.

[252] While this person's Teshuvah is adequate, G-d wants to empower this *Ba'al Teshuvah* to go to an even higher level. And to accomplish that there must also be a new effort at *Teshuvah Ta'ta'ah*.

The significance of Mishnah according to the Alter Rebbe in his work *Torah Or (Parshas Shmos*[253]) is that it is situated in the world of *Atzilus*. [In the word of the Talmud: "Mishnah is the queen."[254] This alludes to the state of the queen whose union with the king is manifested in a revealed manner. This is the character of the world of *Atzilus*, where G-dliness is revealed and "No evil can abide with You."[255]

The Alter Rebbe therefore stresses that "this is what our Sages stated in the **Mishnah**" to indicate that even for whom G-dlines is exposed and he is on the level of *Teshuvah I'la'ah*, he should not think that he no longer needs the level of *Teshuvah Ta'ta'ah*. Even the level of Mishnah declare that ""One embarks on prayer only with earnestness [which Rashi explains to mean]: "submission;" which is *Teshuvah Ta'ta'ah*.

The Alter Rebbe continues that this is derived from a "Biblical verse" to underscore that one does not

[253] 49b *ff.*

[254] *Kesubos* 61b. See there for cross references.

[255] *Tehillim* 5:5. See *Likkutei Torah, Bamidbar* 3c. See there for cross references.

require the knowledge of Kabbalah to know that even one who is on a lofty level still needs *Teshuvah Ta'Ta'ah*. One can even derive this from an explicit verse concerning Chanah about whom it is written, "She was embittered." Now, Chanah was a prophetess and she was certainly not embittered because of her sins. She wanted to have "children of men," which means that she was seeking perfection within the realm of holiness. And despite that she was "embittered," which justified her prayer to G-d."[256]

From the above it is demonstrable that even one who has attained the level of *Teshuvah I'la'ah* still needs *Teshuvah Ta'ta'ah* before Tefilah.

The Alter Rebbe then proceeds to clarify another matter: Even one, who is holding only by the lower level of Teshuvah, can also experience *Teshuvah I'la'ah.* This is what the Alter Rebbe intended with adding the words, "as is derived there in the **Gemara."**

[256] *Shmuel* I 1:10.

In Torah Or,[257] the Alter Rebbe explains that Gemara, which comprises the sayings of the *Amoraim*, represents the state of Divine concealment. This is based on the interpretation of the verse: "[There are threescore queens and fourscore concubines and] maidens [*alamos*] without number."[258] This refers to the sayings and teachings of the Sages of the Gemara.[259] The word *alamos* is cognate to the word *helem*-concealment.

This then is the Alter Rebbe's intention by citing "Gemara" as the source to instruct us that even those for whom G-dliness is in a state of concealment, can also experience *Teshuvah I'la'ah*, despite the fact that they are presently only at the level of *Teshuvah Ta'ta'ah.*

The Alter Rebbe adds: "as the Gemara derives this from a Biblical verse." In the Tanya (Part one[260]) the

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[257] Ibid.

[258] *Shir HaShirim* 6:8.

[259] See *Zohar* III 216a, Introduction to *Tikkunei Zohar* (14b). *Tikkun 21* (43b). See also *SHir Hashirim Rabbah* on the verse. (6:9(b).

[260] End of Chapter 40 – in the Note (55b)

Alter Rebbe explains that Scripture is in the world of *Asiyah.* (As explained there, "With the study of *Mikra*-Scripture the Light of the Blessed *En Sof* is diffused from *Atzilus* to *Asiyah."* This implies that it is not just situated in *Asiyah*; rather it is diffused from *Atzilus* to *Asiyah*. By contrast, "Kabbalah is not diffused at all from *Atilus to By"a.*)

This suggests that even when one is in the level of *Asiyah* one can have experience the state of (Tefilah) *Teshuvah 1'la'ah*.

The Alter Rebbe then continues with a citation from a "*Bereisa* there: "Our Sages taught: 'One embarks on prayer only with joy…'"

Bereisa is the intermediary between the Mishnah and Gemara.[261] [In spiritual terms this refers] to one

[261] The Mishnah compiled and edited by Rabbi Yehudah Hanasi collected the teachings of the Oral Torah in an extremely terse form. Much of the material that was omitted by him was later committed to writing in a body of literature known as *Bereisa,* which means "outside." The Gemara frequently cites the *Bereisa* because it, like the Gemara itself (albeit in much less detail than the Gemara), amplifies much of the ambiguous material of the Mishnah. Hence the *Bereisa* is

who has periods in which G-dliness is revealed and times when it is concealed (which is consistent with the meaning of *Bereisa* as "outside"[262]).

One may therefore entertain the erroneous notion that this individual is not capable of experiencing joy because there are times when G-dliness is hidden.

To dispel this notion the Alter Rebbe therefore states that even in the ***Bereisa*** there is room for joy. This is so because "The **Rabbis** taught," and "who are the kings? The Rabbis."[263] Torah possesses the power to endow the feeling of joy even for this person.

We now understand why the Alter Rebbe had to bring all these sources. By mentioning them he instructed us how the teachings of *Iggeres HaTeshuvah* relevant to each and every person.

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regarded as an intermediary between Mishnah and Gemara.

[262] *Midrash Shmuel, Avos,* beginning of Chapter 6.

[263] See *Gittin* 62a. *Zohar* III:253b

By engaging in the subjects discussed in the third part of Tanya, we bring about the third Bais Hamikdash.

This is based on the premise that, generally speaking, the Tanya represents the "dissemination of the fountains abroad" in a manner of "providing a nurturing livelihood,"[264] because it introduces these concepts into a manner of understand and comprehension, through which we bring about the coming of our King Moshiach.[265]

However, more specifically, the first part of Tanya corresponds to the First Bais Hamikdash; the second

[264] *Tikkunei Zohar,* end of *Tikkun 6.* See *Toras Menachem, Volume 50, beginning of p. 58. See there for cross references.*

[265] *Tikkunei Zohar* associates the coming of Moshiach with the dissemination of the inner, mystical teachings of Torah in a manner that sustains and nurtures us, which the Rebbe interprets to mean, it is absorbed and digested in our **minds**. This intellectual approach to the inner teachings of Torah is the hallmark of the Alter Rebbe's system of Chabad. Hence the study of Tanya is a force that will bring the Final Redemption and the building of the third Bais Hamikdash.

part to the Second Bais Hamikdash and the third part—*Iggeres HaTeshuvah*—corresponds to the third Bais Hamikdash that will be constructed with the coming of our righteous Moshiach, through Teshuvah, for "there it depends solely on Teshuvah."[266]

[266] *Sanhedrin* 97b.

SAMACH TISAMACH, 5747

GRANT JOY UPON JOY

MA'AMAR/DISCOURSE OF REBBE

Published in honor of the Lechaim/Engagement of

Nochum Greenberg שיחי' to

Alti Shur תחי'

Translated by

Heschel Greenberg

INTRODUCTION

With praise to the Almighty, I am publishing this translation of the Rebbe's discourse *Samach Tisamach* 5747 in honor of the engagement and Lechaim of my son הת' Nochum שיחי' to Alti Shur תחי'.

May all the Rebbe's blessings to the Choson and Kallah be fulfilled in their entirety that the wedding take place "in a happy and auspicious hour, and that you build an everlasting Jewish home based on the foundations of the Torah and Mitzvot as they are illuminated with the inner light of the Torah, that is the teachings of Chassidus; with blessings of Mazal Tov, Mazal Tov."

It is our heartfelt wish and prayer that this marriage be the final step in the unfolding of the ultimate marriage between G-d and the Jewish people with the imminent coming of Moshiach and the true and complete Redemption at which time we will see the realization of the prophecy recited under the *Chupa*:

"Speedily, O G-d our G-d, may there be heard in the cities of Judah and in the streets of Jerusalem, the sound of joy and the sound of gladness, the sound

of a groom and the sound of a bride, the sound of the exultation of grooms from their *Chupa*, and of youths from their song-filled banquets."

Heschel Greenberg

Rosh Chodesh Sivan, 5773

Buffalo, New York

B"H

MA'AMAR, SHABBOS PARSHAS TAVO, 18 ELUL, 5747[1]

Grant joy upon joy[2] [*Samach Tisamach*] to these beloved companions, [even as You gladdened those You formed, when they were in the Garden of Eden at first.][3]

In the series of discourses of *Samach Tisamach* 5657[4] [delivered 90 years ago during the *Sheva*

[1] The transcript of this Ma'amar is based on the recollection of people present at the Farbrengen of the Rebbe. This transcript was not reviewed and edited by the Rebbe. This version is the sole responsibility of the listeners and the translator.

[2] Text of the Wedding Blessings. This is the sixth of the Seven Blessings ("*Sheva Berachos*") recited at the wedding ceremony and for seven days hence at the special festive meals dedicated to the newlywed couple.

[3] The simple meaning of this blessing is a request for G-d to bless the newly wed couple as you did the first couple—Adam and Eve, who were married in the Garden of Eden.

[4] *Sefer HaMa'amarim* 5657 p. 173ff. See also *Ma'amar Samach Tisamach* 5741 (*Sefer HaMa'amrim Melukat*

Brachos of my sainted father-in-law, especially near the end of the discourse, which was likely the one delivered on Chai [Eighteenth of] Elul[5] of that year, as recounted in the talks[6] of my sainted father-in-

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Volume 2, p. 77ff.) and *Ma'amar Samch Tisamach* 5742 (*Torah Menachem – Derushei Chasunah* p. 226ff.) As mentioned here, this discourse contained a series of discourses that were delivered by the Rebbe Rashab [Rabbi Sholom Dovber Schneersohn, the fifth Lubavitcher Rebbe] during the seven day celebration of the Previous Rebbe's marriage. This landmark discourse is the source of the oft cited quote (mentioned below in the text): "Simcha breaks through all barriers." The Rebbe's discourse is based on the foregoing one of the Rebbe Rashab.

[5] Chai Elul is the birthday of both the Ba'al Shem Tov and Rabbi Schneur Zalman of Liadi, the founders of the Chassidic and Chabad Chassidic movements, respectively. During that Chai Elul of the Previous Rebbe's wedding celebration, when the original discourse was recited, the Chabad Yeshivah, Tomchei T'mimim that was founded a few days earlier, started its educational program.

[6] *Likkutei Dibburim,* volume 4, p. 782a. *Sefer HaSichos* 5702 p. 133.

law[7] that the discourse then discussed the light that was created on day one of creation[8]] the question is raised: what is the meaning of "grant joy upon joy to these beloved companions?" The term "companions" is an allusion to the attributes of *chochma* (conceptual wisdom) and *binah* (analytical knowledge), known as "two companions that do not separate."[9]

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[7] Rabbi Yosef Yitzchak Schneersohn, the sixth Lubavitcher Rebbe.

[8] See below for further discussion of this point.

[9] See *Zohar* III, 4a, cited in the Ma'amar (*Sefer HaMa'amarim* ibid. end of p. 266). Se also *Zohar* II 56a. *Pardes, Sha'ar Ches (Shaa'ar Mehus VeHanhagah*) chapter 14.

Conceptual knowledge is the flash of insight that enters one's consciousness from the unconscious recesses of our soul's intellectual potential (*Co'ach Hamaskil*). It is so amorphous at this stage that if it is not linked and subjected to analysis, if it is not elucidated, the insight will be lost; it will revert to the unconscious reservoir. Similarly, if one's exposition of the concept veers off course and deviates from the central point, it is not a legitimate exercise. The analysis must not deviate from

Now *binah* is the source of joy.[10] *Chochma* too manifests the Divine level of delight, which transcends joy.[11] What then is the meaning of the request "Grant joy upon joy to these beloved companions? Why is it necessary to grant joy to these beloved companions?[12]

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the original insight. This is the meaning of the Zoharic phrase that *chochma* and *binah* are inseparable.

[10] See *Zohar* 1 219a. 11 84a. 85b. *Pardes* (*Sh'ar Erkei Hakinuyim) Erech Eim Habanim. Likuttei Torah, Shemnini Atzeres 88d, et all.*

When a person fully comprehends the subject at hand it generates feelings of joy.

[11] See the original Ma'amar – (*Sefer HaMa'amarim ibid.* p. 265ff. p. 282ff.

When a person feels the flash of insight, it imbues the person with a calm inner feeling of delight. Simcha is expressive and outwardly manifested, whereas delight is internal and tranquil. Delight, though less expressive is a deeper and higher faculty of the soul.

[12] These "companions" are the very manifestation of Divine joy and delight. Why would one have to give them something they already possess? It is like bringing joy to the one who is already rejoicing.

The resolution of this matter[13] is that the request is to bestow a level of joy that is (not only beyond the level of joy associated with *binah* but even) beyond the delight associated with *chochma*. Thus we ask for joy—referring to the more exalted level of simcha—to extend to the "beloved companions", that it be introduced into *chochma and binah.*

II

We can better understand this by first prefacing the discussion in the foregoing series of discourses[14] that the joy G-d receives from our Mitzvos ("G-d rejoices with His handiwork"[15]) is not just from the act of the Mitzvah itself but rather from the joy experienced by one who performs the Mitzvah. ("Israel rejoices with His Maker"[16]).

This is true notwithstanding the phenomenal value in the actual performance of the Mitzvah, from two

[13] In the abovementioned discourse, *Sefer HaMa'amarim* 5657 p. 265ff. See also p. 282ff.

[14] *Sefer HaMa'amarim* ibid. end of p. 257ff.

[15] *Tehillim* 104:31.

[16] Ibid. 149b.

vantage points. First the act of the Mitzvah is rooted in the Divine realm of thought.[17] And within the realm of thought itself it is rooted in its innermost precincts, as it says, "The end of action is first in thought."[18] Indeed, the Mitzvos are rooted in the realms that transcend Divine thought.[19]

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[17] Just as thought is closer to one's soul than speech or action and is their source—for one does not speak or act without some forethought—so too, G-d's "thought" represents His innermost attribute that precedes the creation of the world that came through G-d's speech, as it were.

[18] Based on the hymn of Lecha Dodi.

The lowest realms were "envisioned" by G-d, as it were, before the higher more spiritual realms. A person has a vision of a completed house before they go through all of the steps that lead to a completed structure. This is similar to the statement "the end is wedged in the beginning and the beginning in the end."

[19] To use the human analogy, while thought is the deepest means of expression, it is nevertheless only considered a garment of the soul. The soul's personality is its intellect and emotions that **express** themselves through thought, speech and action. Similarly, there are manifestations of the Divine that transcend the realm of thought.

In addition, performing a Mitzva simply by accepting the yoke of the Heavenly Kingdom, involves total surrender of self.[20]

In light of these two virtues associated with the practical performance of a Mitzvah it would seem that Divine joy would be generated by the Mitzvah itself.[21]

Nevertheless, there is a preeminent value that the joy accompanying the Mitzvah enjoys over the actual deed.

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[20] And surpasses the performance of a Mitzvah motivated by reason and emotion. When a person performs an act for G-d that is motivated by just one factor; doing that which G-d wants of us, he or she has performed the ultimate act of negating his or her own ego. All of the deep emotions that one expresses in doing a Mitzvah allow for **self**-expression. They cannot compare to doing a Mitzvah simply because G-d said so. In this manner one transcends self.

[21] Why then is it stated that the joy in performing a Mitzvah elicits the greatest Divine joy? The act of the Mitzvah seems to be more powerful than the joy in performing the Mitzvah.

The difference between the two is explained there[22] in the following manner:

The Delight and joy that G-d experiences from our observance of the Mitzvos (as a result of the two foregoing virtues) reaches G-d's desire and delight.[23] G-d's desire and delight, though, do not represent His very Essence, for He is not compelled by His will.[24]

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[22] In the original discourse in *Sefer HaMa'amarim* ibid. p. 263ff. p. 381.

[23] The Mitzvah originates in G-d's will. Hence performance of the Mitzvah is our way of connecting to His will. His will is the external manifestation of His delight. To use the human analogy, when we express desire for something it is motivated and inspired by the delight we envision the fulfillment of our desire will bring. As such, will and delight are considered to be two dimensions: will is external and delight internal.

[24] Human will, by contrast, is beyond one's control. If a person wants a house he did not have the choice not to want it. In effect, a person's will defines and limits the person. G-d, however, does not have to want something. There are no external or internal forces that move Him in any direction. When G-d desires something He is neither compelled or impelled to do harbor that desire.

By contrast, the joy in doing a Mitzvah, which emanates from the very exalted level and the very essence of the soul, elicits a reciprocal feeling of joy from Above for the fulfillment of His will, despite the fact that He is not bound by that desire.[25] Thus it is precisely the joy that we experience that can elicit the supernal joy that transcends the level of will and delight which one reaches through the act of the Mitzvah itself.

III

There is, however, a need for further clarification,[26] for there is an additional value to the actual deed of the Mitzvah by virtue of which the Mitzvos can actually reach G-d's very Essence and Being. This is because the act of the Mitzvah that is performed

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The desire is akin to His creation; G-d creates a desire for something.

[25] Just doing the Mitzvah involves our will and therefore "touches" G-d's will but not His essence. Only when our essence is expressed through joy does it relate to G-d's essence, though it is connected to His essence as it is expressed through His will.

[26] See the above-mentioned Ma'amar – *Sefer HaMa'amarim* ibid. p. 260ff.

with subservient devotion expresses simplicity that transcends form and complexity.[27]

As is known, there is a difference between the act of the Mitzvah itself and the meditations associated with the Mitzvah. Surely, meditation which accompanies a Mitzvah contributes to the enthusiasm and *hiddur*-excellence[28] with which the Mitzvah is performed—indeed even excellence within excellence.[29] This is consistent with the

[27] Not only does the act of the Mitzvah reach and touch the highest manifestations of G-d's being (His will and delight) but it also connects to G-d's very essence. This is so precisely because the Mitzvah is unadorned with external trappings of intellect and emotion, and is a pure, unadulterated expression of one's most basic ability—to simply conform to G-d.

[28] In Hebrew the word "*hiddur*" means beauty and it refers to more sophisticated levels of performing a Mitzvah. For example, while one can satisfy their obligation with an inexpensive pair of Tefillin, one who spends more money to get a more beautiful pair of Tefillin—one that conforms to all the various opinions—is said to have performed the Mitzvah with hiddur.

[29] *Mehadrin min hamehadrin* – This refers to the highest level of observance of the Mitzvah to light

saying, "a Mitzvah without concentration is like a body without a soul."[30] Nevertheless this form of action is a composite form.[31] By contrast the

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Chanukah candles. The basic obligation is to light one each night. The level of *hiddur* requires lighting one per household member. The third and highest level—*mehadrin min hamehadrin*—is to light one the first night and add one each successive night – See Talmud, Shabbos 21b.

[30] *Likkutei Torah* of the *Arizal,* beginning of *parshas Ekev.* See *Tanya* chapter 38.

[31] It is not a pure act, but rather one that is a composite of action, understanding and feeling. While these are admirable and desirable traits, they actually limit the depth of G-dly devotion inherent in performance of a Mitzvah with simple faith and unconditional acceptance of G-d's authority. This can be compared to a plain canvas that is covered with all sorts of beautiful colors and hues. While these colors enhance the quality of the canvas, they also detract from its true undefined nature.

It is important to note, as is clear from the discussion later, that the Rebbe is not trying to deter people from developing meditational and spiritual approaches to enhance the performance of a Mitzvah. The Rebbe is merely pointing out that while these actions embellish the Mitzvah which makes these efforts desirable, one must revert to simple observance to capture G-d's

performance of a Mitzvah with subservience as a simple servant who complies with his master's will,[32] is a simple, non-composite act.

Now it is known that simplicity down here elicits Divine simplicity.[33] If so, why is there an emphasis on the joy of doing the Mitzvah?[34]

One may offer the following explanation:

Although performing a Mitzvah with acceptance of the yoke reaches the very Essence of G-d that transcends composition, nevertheless (nay, precisely because of this) it remains in the realm of the non-

essence. Moreover, as the Rebbe continues to explain, the joy associated with a Mitzvah contributes something that even simple observance lacks.

[32] See *Toras Chaim, Vayakhel* p. 616b. *Hemshech* 5666, p. 310.

[33] "Simplicity" in relation to the Divine means that which is utterly beyond description.

[34] If even the mere act can reach G-d's essence that transcends His will and delight, what added benefit is there in doing the Mitzvah with joy?

composite, and could therefore not be extended down and revealed below in a composite manner.[35]

Joy possesses the novel facility that it is, on the one hand, beyond composition as was mentioned above. Joy, also simultaneously possesses the power to break through all boundaries.[36] It can pierce though

[35] The ultimate goal of all spiritual achievements is to make them relate to and affect the lower levels of existence. The fact that through simple devotion to the Mitzvos one reaches the non-composite Divine essence is not the ultimate achievement because it does not relate to our "lower" composite identity. As will be explained, when one performs a Mitzvah with joy it facilitates bringing the most sublime energies into the most basic of levels.

[36] See the original Discourse – *Sefer HaMa'amarim* ibid. p. 223f. p. 227.

This saying is rooted in the Talmudic statement: "a king can break through barriers" (*Sanhedrin* 20b). In its literal sense it gives a monarch the right to break through fences on route to his destination to create a shortcut. Similarly, *simcha* is the most empowering force that enables us to break through all of our obstacles on the path towards the inexorable and inevitable destination—the coming of Moshiach and the ultimate Redemption.

all limits and constraints, even the constraints in the realm of holiness.[37] It can therefore cause the most Divine simplicity be extended below.

The conceptual basis for the above is based on the well-known statement that the ultimate purpose G-d has for the Creation is to fulfill His desire to have a dwelling place in the lowliest of realms.[38] In short,

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[37] Generally, when we speak of barriers and constraints, we are referring to negative obstacles such as oppression or internal struggles we have with evil. However, the Rebbe here and in many other sources extends the idea of constraints to the realm of holiness and goodness. Basically, when a person plateaus and refuses to go higher, or when one limits their devotion to one aspect of Judaism and dos not try to excel in all areas that is a barrier. Simcha assists us in breaking out of any measure that inhibits us and does not allow our full potential to blossom. Indeed, breaking out of boundaries even means to go beyond one's potential.

[38] See *Tanchuma, Bechukosai* 3. *Naso* 16. *Bamidbar Rabbah* 13:6. *Tanya* beginning of chapter 36, et al.

There are many "reasons" given for Creation. However, Chassidus explains that the ultimate reason is the one cited here: G-d desired a dwelling in the lowliest word. This means that even a material world, in which one can even deny G-d's existence, will eventually become

even the lowliest levels shall be suitable for G-d—G-d's essence that transcends composition[39]—to dwell in them.[40] This suggests that the non-composite dimension of G-d shall dwell in the lowliest of

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receptive to G-d and an inviting place for His presence. The truth is that although this is characterized as a **reason** for Creation it transcends reason. As the Alter Rebbe put it: "One does not ask questions on one's desire." In effect, while we don't have a rational explanation for creation—we don't know **why** G-d created the world—we do know **what** is the purpose of creation: To transform this world into a G-dly world. This we accomplish through all of our Mitzvos that involve physical objects and actions. When we reach "critical mass" of Mitzvos we usher in the Messianic Age, when G-d's purpose for Creation will be fully realized. The novel idea expressed in this discourse is the role of joy that accompanies the Mitzvah is what makes His essence a reality within the lowliest of existence.

[39] See *Ma'amarei Admor Hazaken* 5565, volume 1 p. 489; *Or Hatorah, Shir Hashirim*, volume 2 p. 679ff. *Or Hatorah, Balak*, beginning p. 997. *Hemshech* 5666, end of p. 3.

[40] See preceding notes that G-d's desire for creation transcends all reason and logic. Other reasons given for Creation serve a rational purpose and hence to not represent G-d's essence.

precincts, namely those that are composite and defined beings.

This will explain why, at the very beginning of Creation, when G-d was alone in His world[41] G-d created light. This light, created on the first day of Creation, our Sages state, enabled one to see from one end of the world to another.[42] This implies that the non-composite light illuminated the composite world.[43] This is what enabled a person could see from one end of the world to the other.[44]

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[41] *Rashi, Bereishis* 1:5 (from *Bereishis Rabbah* 3:8. See also references cited below n.

[42] *Chagigah* 12a.

[43] See also *Or Hatorah (Yahel Or)* on *Tehillim* p. 98. *Likkuei Sichos* volume 25, p. 8. *Hemshech Te'arev* volume 2, p. 997-8. *Sefer Hama'amarim* 5704 p. 221ff. *Sefer HaMa'amarim Melukat* volume 2 p. 100.

[44] This light that reflected the exclusivity of G-d (since nothing else existed on the day one of Creation). However, it did not just remain in the realm of G-d's exclusivity. A person who is endowed with this light can see from one end of the world—implying there are no obstacles in face of this light—even within the confines of this physical world. This light is available to the

However, at the beginning of creation this occurred by Divine initiative.[45] Now **our** efforts can accomplish the same when we perform a Mitzvah with joy.

IV

This then is the meaning of "Grant joy upon joy [*Samach tisamach*] to these beloved companions." The joy and delight that are associated with the "beloved companions", i.e., *chochma* and *binah* is a composite form of joy. It is necessary to instill within them joy that transcends all composition, limits and constraints,[46] in ways that expresses itself in the literal dimension of 'grant joy upon joy to these beloved companions."[47] Indeed, it will

righteous and will become manifest to all in the days of Moshiach.

[45] G-d created and unleashed this primordial light. There was no creation that existed to elicit it.

[46] See also talk of *Shabbos parsha Nitzavim-Vayelech,* 5747 *Hisva'adiyos* 5747, volume 4, p. 394 n. 131).

[47] When we celebrate with the Choson and Kaallah (the "beloved companions" literally) we instill the transcendent and unrestricted joy.

ultimately bring about the fulfillment of the prophetic prediction "awaken and sing those who dwell in the earth,"[48] including, literally, the "beloved companions" of **that** [historical] wedding (of my sainted father-in-law); may it be truly speedily in our days.

This is especially significant in light of the well-known fact regarding the simcha of *Sheva Berachos*,[49] that when a new face participates we then are able to recite these *Sheva Berachos,* including the blessing of *Samach Tisamach*, anew.[50]

[48] *Yeshayahu* 26:19.

[49] Literally "Seven Blessings." This refers to the seven days of celebration that follow the wedding in which seven blessings are recited.

[50] *Kesubos* 7b. *Tur* and *Shulchan Aruch, Even Ho'Ezer* 62:7ff. According to Jewish law, these Seven Blessings may only be recited if a new face participates in the celebration; one who has not been present at the wedding and subsequent celebrations. The new face introduces new joy.

This implies that this dynamic[51] is reintroduced in a novel and more exalted manner.

This is analogous to that which will occur in the future Redemption. Then we will be exposed to a new dimension of Torah[52] and a new dimension of Mitzvos because "the Mitzvos then will be in complete harmony with Your will."[53] We will then thus have a "new face. And that will therefore result

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[51] The dynamic of bringing transcendent joy is not static. With every new celebration there is a renewed elicitation of light.

[52] *Vayikra Rabbah* 13:3. *Yalkut Shimoni, Yeshayahu'* beginning of 429. *Ramaz* on *Zohar* III 286b.

[53] Musaf liturgy. See Toras Chaim, beginning of parsha *Vayechi. Hemshech, V'kacha* (5636) chapter 17ff. et al.

Our Mitzvos today are, by definition, lacking in perfection. Many of the Mitzvos we cannot even perform because of the loss of the Beis Hamikdash. With the coming of Moshiach and the future redemption, our Mitzvos will be like new because (a) we will have restored hundreds of Mitzvos we cannot presently perofrm, (b) we will do all of the Mitzvos with perfection. In relation to the Mitzvos we do now those of the future we be new. They will conform precisely to G-d's will.

in the utter perfect simcha, and the fulfillment of the promise: "Eternal joy will be on their heads."[54] Amen, may it His will.

[54] *Yeshayahu* 35:10. 51:11.

ASHER BARA, 5748

WHO CREATED JOY AND HAPPINESS

MA'AMAR/DISCOURSE OF REBBE

Published in honor of the wedding of

Nochum and Alti שיחיו

Greenberg

15 Tammuz 5773

Translated by

Heschel Greenberg

INTRODUCTION

With praise to the Almighty, I am publishing this translation of the Rebbe's discourse *Asher Bara* 5748 in honor of the wedding of my son הת' Nochum שיחי' and Alti Shur תחי'.

May all the Rebbe's blessings to the Choson and Kallah be fulfilled in their entirety that the wedding take place "in a happy and auspicious hour, and that they build an everlasting Jewish home based on the foundations of the Torah and Mitzvot as they are illuminated with the inner light of the Torah, that is the teachings of Chassidus; with blessings of Mazal Tov, Mazal Tov."

It is our heartfelt wish and prayer that this marriage be the final step in the unfolding of the ultimate marriage between G-d and the Jewish people with the imminent coming of Moshiach and the true and complete Redemption at which time we will see the realization of the prophecy recited under the *Chupa*:

"Speedily, O G-d our G-d, may there be heard in the cities of Judah and in the streets of Jerusalem, the sound of joy and the sound of gladness, the sound of a groom and the sound of a bride, the sound of

the exultation of grooms from their *Chupa*, and of youths from their song-filled banquets."

Heschel Greenberg

3 Tammuz, 5773

Buffalo, New York

B"H

MA'AMAR, SHABBOS, PARSHAS VAYISHLACH, 14 KISLEV, 5748[1]

...Who created joy and happiness, groom and bride, jubilation, song, cheer and delight, love, brotherhood, peace and companionship."[2]

My sainted father-in-law (in the discourse he delivered on the 14th of Kislev, 59 years ago,[3] as is

[1] The transcript of this Ma'amar is based on the recollection of people present at the Farbrengen of the Rebbe. This transcript was not reviewed and edited by the Rebbe. This version is the sole responsibility of the listeners and the translator.

[2] Text of the wedding blessings – *Kesubos* 8a. *Zohar* II 169b. *Rambam, Hilchos Berachos* 2:11. This is the seventh and last of the Seven Blessings ("*Sheva Berachos*") recited at the wedding ceremony and for seven days thereafter at the special festive meals dedicated to the newlywed couple.

[3] This discourse is based on the discourse of the same title that the Previous Rebbe delivered on the wedding day of the Rebbe and is published in *Kuntres, Derushei Chaunah, Sefer HaMa'amarim Kuntreisim*, Volume 1, 21b

mentioned in its title) raises the question[4] why the blessing mentions "joy and happiness" before "groom and bride"? Doesn't rejoicing revolve around the groom and bride, as is explicitly stated at the end of the blessing: "He brings joy to the groom **with** the bride" (or, as in the conclusion of another one of the blessings:[5] "Who brings happiness to the groom **and** bride")?

In the foregoing discourse it is explained that there is independent virtue in this celebration (of the groom and bride) because so many Jewish people have gathered together. This is particularly significant considering that they have gathered with the intent to engage in matters of Torah and Mitzvah observance, or to make resolutions to strengthen the observance of Torah and Mitzvos as expressed by the verse: "They helped everyone his fellow, and everyone said to his brother 'be strong'."[6]

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ff. *Sefer HaMa'amarim* 5689 p. 86ff. (See *Toras Menachem* 5748, Volume 1, p. 554.)

[4] See also *Ma'amar, Asher Bara* 5698 (*Sefer HaMa'marim* 5698 p. 184).

[5] The blessing *"Samach Tisamach."*

[6] *Yeshayahu* 41:6.

and in a manner of "love, brotherhood, peace and friendship"—the hallmarks of Jewish unity.

One could add that there is particular significance to this gathering in a Hakhel year,[7] concerning which the Torah states: "Gather the nation..."[8]

The phenomenal virtue of Jewish unity brings joy and happiness to the groom and bride, even to the supernal Groom and bride, G-d and the Jewish people.[9]

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[7] The year this discourse was delivered (5748) was a "*Hakhel* year." *Hakhel* refers to the special celebration that took place every seven years in the *Bais Hamikdash* during the Sukkos Holiday of the post Sabbatical years. During *Hakhel* all of the Jewish people would gather in the Holy Temple to hear the king read sections of the Torah. It was a reenactment of the giving of the Torah at Mount Sinai. The Rebbe would characterize the entire year as a *Hakhel* year and encouraged us to make Hakhel-gatherings throughout the year dedicated to strengthening the study of Torah and Mitzvah observance.

[8] *Vayeilech* 31:12.

[9] Literally *"Knesses Yisroel,-the Gathering of Israel".* This refers to the spiritual source of our souls. It is a "place"

We can thus see that there is merit in the actual gathering (which occurs at the celebration of the groom and bride) due to its capacity to generally strengthen Torah and Mitzvos.

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in the highest of spiritual realms where all of our souls exist together in harmony.

G-d is likened to the groom and our souls are likened to the bride. At Mount Sinai, the marriage between G-d and Israel took place. Indeed, in Chassidic teaching, the marriage of a physical groom and bride can happen because their spiritual counterparts have generated the power for this union.

Accordingly, when a marriage takes place, a celestial wedding simultaneously takes place, which facilitates, energizes and imparts a G-dly aura to the physical marriage.

Conversely, when a wedding takes place in the literal sense of the word, it generates a renewed union of G-d and Israel. More generally, as the Rebbe states here, every manifestation of Jewish unity, not just of a wedding, reinforces the union between G-d and the Jewish people. Hence there is cause for celebration and joy due to the gathering itself even if there were no groom and bride.

One may suggest that this is the basis of the Jewish custom for the groom and bride to increase their Torah study and giving of Tzedakah on the day of their wedding.[10] In addition, it is customary for them to increase in prayer, including the most essential prayer contained in this blessing: "Speedily, O G-d our G-d, may there be heard in the cities of Judah and in the streets of Jerusalem, the sound of joy and the sound of happiness, the sound of a groom and the sound of a bride..."[11] The virtue in a gathering associated with the celebration of the groom and the bride is that it is dedicated to Torah and Mitzvos (which encompass the three pillars of: Torah, Service and Tzedakah).

The fact that this gathering of Jews is connected to a groom and a bride enhances its significance, as that too involves strengthening the study of Torah and observance of Mitzvos. This premise[12] is based on the Talmudic statement[13] (elucidated in a

[10] See *Midrash Talpiyos, anaf choson v'kalah*, 8; *Shulchan Ho'ezer*, sec. 6, 6:5.

[11] Based on *Yirmiyahu* 33:10-11.

[12] That a wedding strengthens Torah and Mitzvos.

[13] *Berachos* 6b.

subsequent discourse[14] delivered several hours later) that whoever derives pleasure from the feast of the groom and gladdens him will merit The Torah that was given with five "sounds" corresponding to the five "sounds" mentioned in relation to the groom. ("The sound of joy, the sound of happiness, the sound of the groom and the sound of the bride"[15])

II

Notwithstanding the fact that the very existence of a gathering of many Jews can generate joy, nevertheless, the primary focus of this Mitzvah-feast is to gladden the groom and the bride. The question therefore persists, why is "joy and happiness" mentioned before "groom and bride?" It should have

[14] S.v. *Kol HaNehneh (Sefer HaMa'amarim Kuntreisim,* ibid. 28a-b. 5689 ibid. p. 102ff).

[15] *Yirmiyahu,* ibid. 11. The phrase quoted continues with a fifth mention of the word "sound." The Talmud's association of the five times that the word "sound" is mentioned with respect to a groom and bride with the five references to "sound" in the narrative of the giving of the Torah demonstrates the intrinsic connection between marriage and Torah.

stated first: "Who created groom and bride" and then enumerate the ten expressions of joy.

In the foregoing Ma'amar [the Previous Rebbe] explains that this order follows the order of their creation. In the scheme of creation, G-d first created joy and happiness and then groom and bride.

The reason for this (first creating joy and gladness and then groom and bride) the Ma'amar explains is to empower the groom and bride to reach a state of joy and happiness.

One can explain this concept based on the understanding that groom and bride represent the union of *mashpia* and *mekabel*, the initiator and the recipient.[16] In order to achieve the union of *mashpia*

[16] A *mashpia* is a generic term for any force that exerts its influence on others. This can include a father, teacher or an inanimate source of a flow from one entity to another. The generic *mashpia* is the giver or bestower of something to another. The *mashpia* initiates a process, whereas the *mekabel* is the recipient of his largesse. In Chabad Chassidic jargon a *mashpia* is also used more narrowly as a title of one who is charged with the responsibility to be a mentor to others. The opposite of the *mashpia* is the *mekabel,* which means recipient; one

and *mekabel* (which are opposites) one needs the power of joy because "joy breaks through boundaries."[17] G-d therefore first created joy and happiness with its capacity to break through boundaries, and only then He created groom and bride, *mashpia* and *mekabel.*

There is yet another aspect to the interplay between joy and marriage: Marriage reveals the Infinite power of G-d in this world (as is explained in several places[18]). To enable the marriage dynamic to

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who is on the receiving end of the inspiration that comes from the *mashpia.*

[17] *Hemshech Samach Tesamach* (*Sefer HaMa'amarim* 5657, p. 223ff.) This saying is rooted in the Talmudic statement: "a king can break through barriers" (*Sanhedrin* 20b). In its literal sense it gives a monarch the right to break through fences on route to his destination to create a shortcut. Similarly, *simcha* is the most empowering force that enables us to break through all barriers. This includes the barrier between the two opposites of *mashpia* and *mekabel.*

[18] *Likkutei Tora; Shir HaShirim* 39d ff.; *Sefer HaMa'amarim* 5652, p. 130, et al.

Marriage is a prelude to procreation, which introduces an element of G-d's infinite power: the production of life

reveal that infinite power, it was necessary for G-d to create joy and gladness to break through all of the boundaries.[19]

III

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that will, in turn, produce new life, ad infinitum. While this is a fundamental part of nature, it also goes against the general, natural tendency for physical things to be of temporal value.

[19] I.e, the boundaries of nature that are finite and thus incapable of "housing" the infinite.

The Rebbe adds another layer of meaning here to the necessity of joy and gladness as a prerequisite to marriage. First, the Rebbe explained that bringing about the union of opposites needs a force that doesn't "respect" their opposite-ness and can fuse together the two disparate forces of *mashpia* and *mekabel.* Now, the Rebbe adds that marriage is not just the unification of two opposites, it, moreover, draws G-d's infinite power into our finite world. While synthesis is, more or less, a concept that we can comprehend, putting something infinite into a finite receptacle boggles the mind. Only joy and gladness can break through the barrier between infinity and finitude. See below in the Ma'amar for a third dimension, at n.28.

To translate all of the above in our service to G-d we must first consider an earlier discussion[20] concerning the saying of our Sages [about Eliezer]: "The ordinary conversation of the Patriarch's servants is even more cherished by G-d than the Torah of their children."[21] The advantage of Eliezer's ordinary conversation is that it related to the match between Yitzchak and Rivkah, the union of the groom and the bride. As explained in an earlier Ma'amar, this symbolizes the general service of a person, because every Mitzvah involves the union between *mashpia* and *mekabel.*

Every Mitzvah involves the G-dly Soul exercising its influence over the Animal Soul and the body, to

[20] S.v. *Yafe Sichasan, Shabbos Parshas Chayei Sarah* 5748 (*Toras Menachem* 5748, Volume 1, p. 471ff.).

[21] *Bereishis Rabbah* 60:8. *Yalkut Shimoni, Chayei Sarah* 109; *Rashi, Chayei Sarah* 24:42.

The above is based on the way the Torah devotes dozens of verses to the story of Eliezer, Abraham's servant, in his pursuit of a wife for the Patriarch Isaac. In contrast, many details of Jewish law are based on a few words within a verse. This prompts the comment that G-d has a special affection for the servants of the Patriarchs.

them to fulfill the Mitzvos. This is analogous to the union of the groom and the bride who represent the G-dly Soul and the Animal Soul, or the body and soul.[22]

In more general terms, the dynamic of *mashpia* and *mekabel* extends to the world at large, inasmuch as the mission of every person is to engage the outside world and transform it into a "dwelling" for G-d.[23] Here too we can discern the two elements of *mashpia* and *mekabel*: The person who engages the world in his service of G-d is the *mashpia* and

[22] See also *Sefer HaMa'amarim 5653,* p. 235. See there for cross references.

The meaning of the analogy of the bride to the Animal Soul and body is intended to highlight the role of the Animal Soul and body as a *mekabel;* it is on the receiving side, just as the bride is on the receiving side in the wedding ceremony and in the procreative process. The womb is the receptacle of the seed that creates life. Without the twin dynamic of the *mashpia* and *mekabel* there can be no conception and birth. Similarly without the G-dly Soul's interaction with the Animal Soul and body there would be no spiritual conception and development.

[23] See *Tanya,* Chapter 36.

"groom," whereas the world that is rendered a dwelling by one's efforts is the *mekabel* and "bride."

There is another insight that may be added here:

Regarding marriage, it is written: "they shall become one flesh."[24] The union of the groom and bride causes the creation of a child through which they become one flesh.[25]

The same is true regarding this mission. The union of the person and the world creates new life: a dwelling for G-d in the lowliest of precincts.

The analogy can be extended: With respect to the creation of a child, our Sages state[26] there are three partners, G-d, the father and the mother. *Mashpia* and *mekabel* do not suffice for procreation; there is a need for the third element. Similarly, with respect to making this world a dwelling for G-d, *mashpia* and *mekabel* do not suffice. There is also a need for a "third" transcendent element: Divine assistance.

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[24] *Bereishis* 2:24.

[25] *Rashi,* ad loc.

[26] *Kiddushin 30b.* See there for cross references.

It may be suggested that these three elements[27] are reflected in the person who performs a Mitzvah: a) The person who performs the Mitzvah, b) the act of the Mitzvah itself, and c) the object with which the Mitzvah was performed.[28]

Furthermore, all Mitzvos involve thought, speech and action as explained in *Likkutei Torah*.[29]

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[27] I.e., the *mashpia, mekabel* and their unifying force.

[28] Perhaps the analogy here is: The person who performs the Mitzvah is the *mashpia,* since he is channeling his energy into the world to change it*;* the object parallels the *mekabel* since the object has now been affected and transformed into a dwelling for G-d; the act of the Mitzvah can be likened to the role of Divine assistance because the only way we can influence the world for the good is by way of performing G-d's commandments. Without the Mitzvah all of our efforts to make the world a hospitable place for G-d could not succeed.

[29] Beginning of *Parshas Pinchas*. See also *Or HaTorah, Yisro* p. 937. *Sefer HaSichos* 5751, *Parshas Pinchas.*

A Mitzvah requires thought and intent, at the very least. One must think before doing the Mitzvah. The Mitzvah itself involves action and requires the recitation of a blessing before it is performed, which is speech. For Mitzvos which do not require a blessing, the words of

This then is why, in the context of our service to G-d, the creation of joy and happiness preceded the creation of the groom and bride. As stated "groom and bride" represent the general approach to our service that includes *mashpia* and *mekabel*. To succeed in this regard, one must have special assistance, as was stated above. The blessing therefore begins with "joy and happiness" because joy has the capacity to break through all parameters. Joy thus empowers the person to break through all the barriers to the goal of uniting all those things that one's efforts are designed to unify, to the point of "becoming one flesh etc." Joy can ultimately also

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prayer take the place of the element of speech *(Or HaTorah* ad loc. P. 938)

The Rebbe seems to be suggesting here that these three components also parallel the three elements of *mashpia, mekabel* and their unifying force. Perhaps the action of the Mitzvah is closest to the outside world that it affects—the *mekabel*. Thought is the most subjective part of the Mitzvah—the *mashpia*, while speech is the intermediary that invokes the Divine and instills the Mitzvah with Divine energy.

elicit the infinite power of G-d and bring it down below.[30]

IV

This then captures the inner content of the blessing: "Who created joy and happiness," which is a unique blessing. This is in consonance with the statement of the *Zohar*[31] (cited in the Discourse[32]) that this blessing, which is the seventh, incorporates all of the

[30] If we analyze the entire discourse it seems to be suggesting that joy facilitates three revolutionary effects. It allows for the fusion of *mashpia* and *mekabel;* it enables the infinite power of G-d to enter into a finite world; and it allows for the birth of a new reality;: the creation of a world that becomes G-d's dwelling place. It may be suggested that these three elements mirror the process of procreation that begins with the union of *mashpia* and *mekabel*, the introduction of the infinite force of procreation and the resultant birth of a child that actualizes the union of *mashpia* and *mekabel.*

[31] *Zohar* II 169b

[32] The beginning of the *Ma'aamr* s.v. *Asher Bara* and end of *Ma'amar* s.v. *Kol Hanehneh,* cited above.

seven blessings,[33] and as our Sages stated: "All sevens are beloved."[34]

In addition, this blessing enumerates ten expressions of joy, an allusion to the expansion of the Land of Israel to encompass ten nations in the future, as it says, "When G-d will expand your boundaries."[35]

The reference to the number ten here also relates to the Ten Utterances and the Ten Commandments, each of which possesses a unique and

[33] Apparently, the Rebbe's analysis of this blessing (with its emphasis on joy and happiness) as containing the key to bringing about the fulfillment of the union of *mashpia* and *mekabel,* in other words, the introduction of the infinite and the birth of a new G-dly dynamic in this world, suggests that it encapsulates all of what is conveyed by the other six blessings.

[34] *Vayikra Rabbah* 29:11. One of the reasons for the special status of the number seven, to which the Rebbe seems to be alluding, and the one which makes it most beloved, is its all-inclusiveness. The seventh level possesses every quality of the other six levels plus its own contribution.

[35] *R'ei* 12:20 and *Sifri* ad loc. *Shoftim* 19:8 and *Rashi.*

By alluding to the

complementing feature, as is explained in the *Zohar* (cited in the above *Ma'amar*). And, as it is also explained in the *Zohar*[36] in its exposition of the verse "each spoon [literally: "a spoon, a spoon"] weighing ten (*shekels*)."[37] This, the *Zohar* explains, corresponds to the two sets of Tens, the Ten Utterances and the Ten Commandments. Combined, they form the "holy shekel."[38] This is particularly poignant in light of the Teachings of the *Ba'al Shem Tov* (cited and expounded on in *Sha'ar HaYichud Vo'he'Emunah*[39]) that the Ten Utterances are renewed each and every instant, etc.[40]

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[36] *Zohar* III, 11b ff. See also II, 43a. 43b.

[37] *Naso* 7:86.

[38] Ibid.

[39] Chapter one.

[40] In this piece, The Rebbe is adding even more significance to the seventh blessing, beyond the central point that it represents the ultimate service of a Jew. This blessing is all-encompassing in that its emphasis on **ten** expressions of joy; it alludes to the notion of expansiveness when the Land of Israel, which originally was the land of just Seven Nations, will become the land of Ten Nations. Here too, the seventh blessing—with all

V

May it be His will that speaking about and discussing these matters as they are connected to Torah shall cause them to be actualized and fulfilled. Indeed, whatever G-d does He tells us to do, as it says, "He tells His word to Jacob, His statutes and ordinances to Israel."[41] And may we thus see the fulfillment of: "Who created joy and happiness..." that G-d should create a new creation of joy and happiness and the fulfillment of the word in this blessing: "Speedily, O G-d our G-d, may there be heard in the cities of Judah and in the streets of Jerusalem, the sound of joy and the sound of

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the unique qualities associated with seven—includes its potential for expansion into the realm of ten. The Rebbe then adds that the number ten is more than just expansion, it epitomizes the interplay between and union of the ultimate of Creation—the Ten Utterances—and the ultimate in Torah—the Ten Commandments.

[41] If the ten expressions of joy here correspond to the Ten Utterances, then they are recurring blessings of joy since the Ten Utterances must be continuously renewed. In making this point, the Rebbe might have been hinting to the Ragatchover Gaon's well-known teaching that marriage is a continuous process.

happiness, the sound of the groom and the sound of a bride."

May this happen in a manner described in the verse: "You shall not leave in haste,"[42] but in a manner of: "In sitting still and rest shall you be saved,"[43] and "Everlasting joy shall be upon their heads."[44] However, combined with the above, it shall occur with quickness and agility motivated by joy, as hinted in the word in this blessing: "Speedily, etc.[45] And may this occur imminently, literally!

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[42] *Yeshayahu* 52:12.

[43] Ibid 30:15.

[44] Ibid 35:10; 41:11.

[45] The Rebbe seems to be alluding to an apparent contradiction about whether we will leave in haste from this exile or slowly. On the one hand, the verse states we will not be leaving in haste, and yet in the blessing we emphasize "Speedily, etc."

We will not be rushed to leave exile the way the Jews were compelled to leave in haste from Egypt because they were not spiritually ready to leave; had they tarried, they would have not been able to be liberated. The future Redemption, Chassidus explains, by contrast, will come when we will be so refined that we will not be

compelled to leave. If we so choose we can take our time. However, we will certainly want to get out of exile as quickly as possible so we can experience the joy of Redemption. From that vantage point, we will joyously march to our Redemption. The difference is: will we be running away from exile or will we desire to run towards Redemption? The Rebbe is suggesting the latter.

ARBA'AH ROSH HASHANIM HEIM, 5731

MA'AMAR DISCOURSE OF THE REBBE

Translated by

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BS"D

YOM DALED, CHAMISHAH-ASAR BISHVAT, BETWEEN MINCHA AND MAARIV 5731

There are four [days of] Rosh Hashanah: The first of Nissan is the Rosh Hashanah for kings and festivals; the first of Elul is the Rosh Hashanah...; the first of Tishrei is the Rosh Hashanah for years... for saplings and greens; the first of Shevat is the Rosh Hashanah for trees in accordance with the view of the School of Shammai. The School of Hillel, however, says it is on the fifteenth of Shevat.[1]

Now it is written, "Israel is G-d's hallowed potion, His first produce."[2] It is also written, "And I will sow her unto Me in the land."[3] From these verses it can be understood that Israel is likened to all things that are sown, which includes vegetables and fruits. Nevertheless, there is something unique about the Rosh Hashanah that is for trees exclusively. A tree represents the highest level within Israel. This can

[1] *Mishnah*, beginning of Tractate *Rosh Hashanah*.

[2] *Yirmiyahu* 2:3.

[3] *Hoshea* 2:25.

be adduced from the verse, "For a man is like the tree of the field."[4] As is known,[5] the term *adam* used here is the most exalted appellation amongst the four terms used to describe man: *enosh, gever, ish* and *adam*. The Talmud confirms this when it applies the verse, "for a man is a tree in the field" to a Torah scholar.[6]

Consequently, a tree is a symbol of Israel's connection and unity with Torah. From this we can infer, that the Rosh Hashanah for trees, as well, relates to Israel's service of Torah study.

II

To clarify this matter:

It is well known that, in general, all the festivals relate to agricultural events. Pesach occurs, specifically, in *aviv,* when the [barley] grain ripens,

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[4] *Shoftim* 20:19.

[5] *Zohar* III:48a. *Likkutei Torah, SHir Hashirim* 25a-b, *Or HaTorah (Vayikra, vol. 4, p. 1048 ff.* s.v. *v'ish ki yimaret. Sefer HaMaamarim* 5629 p. 155 ff. *Sefer HaMaamarim* 5679 p. 333 ff.

[6] *Ta'anis* 7a.

as it says, "Guard the month of *aviv,"*[7] and our Sages state, "guard the spring season to insure that it occurs in the month of Nissan."[8] (This, indeed, is one of the criteria for instituting a leap year.)

Shavuos is called the "festival of reaping", and Sukkos is called the "festival of ingathering." This is all explained elsewhere in several sources.[9]

The reason for this is that, as stated above, Israel is referred to as "His first produce." This suggests that the festivals serve as the source of blessing for the service of the Jewish people comprising the three rungs, of spring, reaping and ingathering. And this is the purpose of the pilgrimage, as it says, "three times a year all of your males shall see the face of G-d Your G-d."[10] By making the pilgrimage, one

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[7] *R'ei* 16:1.

[8] *Rosh Hashanah* 21a. *Rambam, Hilchos Kiddush Hachodesh* 4:1.Pesach thus is closely associated with the ripening and reaping of the barley crop.

[9] *Or Hatorah, Mishpatim* p. 1178 ff. *Sefer Hamamatim* 5734-5735 p. 311 ff.

[10] *Tisa* 34:23.

elicits the blessings from the very source of blessings in all areas of the soul's service.

However, within this there are two general categories:

The three festivals relate to the aspect of Israel which is referred to as His first produce," "And I will sow them unto Me in the earth. In these verses they are compared to the produce of the field (grain). However, the Rosh Hashanah for trees relates to the aspect of the Jewish people who are likened specifically to trees.

III

Now, the reason the Jewish people are likened to grain is because their elevation, by design, is preceded by decline. This is analogous to the way grain is grown from a seed placed in the ground etc. This is inherent in the verse, "In the days to come shall Jacob **take root**, Israel shall blossom and bud and the face of the earth shall be filled with fruitage."[11] This teaches us that the blossoming of Israel shall be preceded by taking root in the earth.

[11] *Yeshayahu* 27:6. See *Torah Or, Shemos* p. 53c ff.

And this is also the meaning of the verse, "And I will sow them unto Me **in the earth**."

This also explains the fact that Israel is also called *Zerubvel,*[12] which is a contraction of two words *zera* and *bavel* , "planted in exile."

However, there are two aspects to this process, alluded to by the name *bavel,* which means mixed up [implying that there is a combination of two elements.]

These two elements correspond to the two Holidays of Pesach and Shavuos:

It is well known that the souls of Israel are divided into two categories: "The seed of man" and "the seed of animal."[13] These two elements correspond to the "spring holiday" and the "reaping Holiday." Pesach, as is well known, is when they would offer an *omer* measure of barley, which relates to "the seed of animal," inasmuch as barley is an animal food.

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[12] *Or HaTorah, Mishpatim ad loc. Likkutie Torah,* beginning of *Ba'halosecha.* See also, *Sefer HaMaamraim* 5734-5735 p. 154.

[13] *Torah Or,* beginning of *Mishpatim.*

By contrast, the Shavuos Festival of "reaping" involved an offering of the "Two Loaves," made of wheat, a food for humans. It is therefore related to the "seed of man."

Now, just as the process of "sowing," i.e., the descent of the soul into a body, involves going from a "high roof to a deep valley,"[14] similarly, the concept of "sowing", in terms of our service, refers to the approach of utter self-abnegation and submission.

This is what is meant by the words, "those who sow with tears will gather with joy."[15] And it is indeed, the basis of all of Judaism; observance of Torah and Mitzvos is not based on understanding and comprehension but is founded on submission to the heavenly yoke, as evidenced by the text of the blessing we recite before performing a mitzvah: "Who has sanctified us with His commandments and commanded us."

This then is the meaning of "who sows with tears." Sowing with tears implies he performs the service with submission and self-abnegation.

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[14] Talmudic expression – *Chagigah* 5b.

[15] *Tehillim* 126:5. See *Or HaTorah*, ad loc p. 1190 ff.

IV

However, the novelty of trees is that when one sows the seeds it produces a tree with fruit,[16] which represents the idea of delight, as is indicated by the verse, "...for the tree was good for eating and desirous for the eyes and pleasant for understanding."[17] This is the idea of delight, which extends to the entire person when it is fully digested and becomes one's very blood and flesh.

Hence the distinction of the Rosh Hashanah for trees in contradistinction to all the other festivals is that the approach of "sowing" with submission to the yoke is synthesized with the idea of delight. This concept is discussed at length in *Hemshech 5666*[18] where it explains that there can be a situation in which even a simple servant whose service is rendered with utter submissiveness can enjoy his work. The delight is not a contradiction to his submissiveness [rather it is because of it, inasmuch as] his delight is not his own; he feels the delight of

[16] *Bereishis* 1:12.

[17] *Bereishis* 3:6.

[18] S.v. *Umikneh Rav* and subsequent discourses.

his master. Indeed, because of this his delight is very powerful.

One can suggest that this connects to that which was discussed earlier that the Rosh Hashanah for trees is related to the service of Torah study (for trees are a metaphor for Torah, exclusively). This is based on the premise that everything is rooted in the Torah including the idea of submission. This accords with a simple understanding of the dynamic of submissiveness. The command to be submissive, to transcend one's understanding and comprehension, also derives from the Torah.

The rationale for the Torah's ability to fuse submission with delight is that Torah, while it is "your wisdom and understanding,"[19] is not only understanding and comprehension. On the one hand, it is connected to *chochma* and *binah* (as explained elsewhere[20] that the statement that "the Torah preceded the world by *alpayim shanah*-two

[19] *Vo'eschanan* 4:6.

[20] *Likkutei Torah, Shir Hashirim* 1:d. *Sefer HaMaamriam,* 5708, p. 273.

thousand years"[21] refers to Torah's association with the Divine attributes of *chochma* and *binah*, as it says, "*A'laphcha*-I will teach you *chochma*, *A'laphcha* I will teach you *binah*"[22]). On the other hand, Torah possesses an element that transcends the source of understanding and comprehension. Concerning this dimension of Torah it is written, "Then I was by Him, hidden from every living eye, and I was daily all delight, playing always before Him."[23]

This dimension is reflected in the realm of *halacha* within Torah. *Halacha*, indeed, transcends understanding and comprehension.[24]

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[21] See *Midrash Tehilim* 90:4. *Bereishis Rabbah* 8:2. *Tanchuma, Vayeishev* 4. See there for cross references. *Zohar* Ii 49a.

[22] *Iyov* 33:33. *Shabbos* 104a.

[23] *Mishlei* 8:30.

[24] Halacha very often is stated without any reason. Even when there is a reason, the gebre of Halacha is such is that it only provides the law without clarification. This connotes its trans-logical source.

Now, since Torah combines understanding and that which transcends understanding it therefore has the capacity to instill delight into submissiveness.

We can now understand why in the end of Tanya[25] where it discusses the effects of Mitzvos it provides two illustrations of Mitzvos: sacrifices and Tefillin. My father, in his notes on Tanya,[26] explains:

> "Mitzvos comprise the two movements of "*ratzo*-advance and *shov*-retreat" (as explained in *Likkutei Torah* s.v. *Zos chukas haTorah,* see there). A sacrifice involves the process of elevation and advancing forward (*Ratzo)*, whereas Tefillin extends and retreats downward (*Shov)*. This is supported by the Talmudic statement "Whoever reads the Shema without Tefillin, it is as if he offered a burnt offering without the *mincha*-flour offering, and a sacrifice without the wine

[25] 160a.

[26] *LIkkutei Levi Yitzchak, he'oros l'Tanya* (p. 53).

libations."[27] See also *Likkutei Torah* in the discourses concerning the libations."[28]

One can explain his point:

Just as it is true about Mitzvos in general (that they comprise these two movements[29]) so too each Mitzvah individually contains both movements of elevation and descent. The part of the Mitzvah that elevates is associated with self-abnegation and submission, as mentioned above. The extension of the energy downward caused by a Mitzvah, however, is the experience of supernal delight.

This is also expressed in the text of the blessing recited before performing a MItzvah: "who has **sanctified** us and **commanded** us." The meaning of sanctification is separating ourselves, and rising upward through self-abnegation and submission. The term "and He has **commanded** us" implies connection and attachment, which refers to the way

[27] *Berachos* 14b.

[28] *Shelach* 40a ff.

[29] There may be certain Mitzvos which underscore the idea of *ratzo* and some s*hov.* However, the Rebbe explains here that every Mitzvah contains both elements.

the Mitzvah brings the Divine will and [its underlying] supernal delight downward. Indeed, it has the power to bring it down very low; to the physical world, inasmuch as all the Mitzvos involve physical objects (this includes the Mitzvos that are "duties of the heart," for they too involve the physical organs of the heart and brain, as explained in many sources[30]).

From all of the above it follows that the ultimate perfect way of performing a Mitzvah is when the submissiveness is fused with delight.

V

With the above exposition we can understand the significance of the Rosh Hashanah for trees coming after the Rosh Hashanah for festivals and Rosh Hashanah for greens etc. Rosh Hashanah for the festivals is connected to the idea of sowing, which, as discussed above, represents the submissive approach (as explained above that all the Holidays are associated with the produce of the field). The same applies to Rosh Hashanah for greens.

[30] *Sefer HaMaamarim* 5697 p. 215, 282. 5700 p. 112. 5704 p. 214.

However, after one has this level of service one can go to a higher level: to the Rosh Hashanah for trees; to derive pleasure form this service.

We can now possibly explain why Rosh Hashanah for trees occurs on the 15th of the month (in accordance with the School of Hillel). The 15th day of the month represents perfection, for that is the time when the moon is a full moon.[31] This Rosh Hashanah then influences all of the other Rosh Hashanahs, that the approach in all matters represented by them shall be permeated with the delight manifested by Torah.

VI

From all of the above we can derive a practical lesson from the Rosh Hashanah of festivals and the Rosh Hashanah for Trees that can be applied to the current day and age:

The sowing with tears approach is particularly relevant to the present time, known as "the heels of Moshiach." This is a time when "chutzpah

[31] *Zohar* 1150a. II 215a. 225b.

increases,"[32] which makes our efforts more difficult and involves tears and self-sacrifice.

However, it says, "Those who sow with tears shall reap with joy," and "according to the pain is the reward."[33] Thus, it follows that from the descent in exile the reaping with joy in the future will be greater and stronger.

Moreover, the very purpose of creation, which is for there to be a dwelling place for G-d in the lowliest of realms, will then be fully realized. And, indeed, it is mostly realized at the end of the period of exile, the period referred to as "the fallen sukkah of David,"[34] This period is the "feet" and the "heels" of history and is associated with action.[35] This explains why the primary focus now has to be on action, compelling and submitting ourselves and working within the lowest and lowliest of realms, based on the principle that "the higher something is the lower it descends."

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[32] End of *Sotah*

[33] *Avos* 5:21.

[34] *Amus* 9:11.

[35] *Iggeres Hakodesh* 9 (p. 114a).

From this it follows that when we act during this compounded period of exile darkness, it will immediately lead to one's personal redemption. And when each individual does Teshuvah he will immediately experience his own personal liberation. This then prepares us and becomes the catalyst for the general Redemption (as explained in *Iggeres Hakodesh*[36] that individual redemption is a prelude to the general Redemption).

This accords with the Rambam's ruling, "that one can tip the scales for oneself and the entire world for merit"[37] and "they will do Teshuvah and they will be redeemed, immediately[38] (with kindness and compassion) as it says, "and you shall return to G-d your G-d..."[39] and G-d will return..."[40] "G-d will hold the hands of each and every one of Israel, one by one, and take him out of exile"[41] and from the

[36] End of sec. 4.

[37] *Hilchos Teshuvah I 3:4.*

[38] Ibid. 7:5.

[39] *Nitzavim* 30:2.

[40] Ibid.

[41] *Rashi* ad loc.

compounded darkness, as it says, "And You will gather the children of Israel, one by one,"[42] All of this will guarantee that from the sowing with tears there shall be reaping with joy, with joy and gladness with greater strength and intensity, as it says, "Eternal joy shall be on their heads."[43]

At that time, we will also see the ultimate realization of the association of man with the trees of the field. Adam, (the term for man, based on the phrase *adameh*-I am like the One above) will produce the sweetest of fruits. This is a direct result of the length of exile, which ties in with another distinction between sowing grain and planting a tree: Grain grows in a relatively short period, whereas for a tree to produce fruit it requires a much longer period, of up to 70 years, a full life span, as it says, "A righteous person will blossom like a date palm…"[44]

The planting of trees will produce fruit, including the seven species of fruit for which Israel is praised.

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[42] *Yeshayahu* 27:12.

[43] Ibid 35:10.

[44] *Tehillim* 92:13. *Zohar* III 16a. See *Bechoros* 8a. *Zohar* ad loc. 24a.

This is a result of the service rendered by the *tzadik* ("A righteous person (*tzadik*) will blossom like a date palm...").

This can also be tied in with the Rosh Hashanah for Kings, for "all of Israel are the children of kings"[45] and moreover, they are even likened to kings (as stated in *Tikkunei Zohar*[46]). And "all of Israel will leave with outstretched hands"[47] as is befitting a king. This will occur through David, the Messianic King, as it says, "My servant David shall reign upon them... and be their leader forever,"[48] with the true and complete Redemption, imminently!

[45] *Shabbos* 67a.

[46] Introduction (1:b).

[47] *Beshallach* 14:8.

[48] *Yechezkal* 37, 24-25.